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EGYPTIAN SPECIAL NUMBER

TWO WAYS OF LOOKING AT THINGS.

Minnehaha Finney, Editor for Egypt.

THE Egyptian Number of the Magazine is very often read by many of our Egyptian friends. In this number of the Magazine we have attempted to set forth Egypt, her conditions and needs, in a fair and straight-forward way. It is needless to say that in the limited space at our disposal it is not possible to say all that might be said in dealing with conditions and needs in Egypt for the simple reason that they are varied and many.

The minds of the multitudes here in Egypt are fermenting with strange new ideals and discontents—educational, industrial, social, spiritual. Old time barriers have been broken down. Out of it all is springing up a NEW EGYPT. The New Egypt is young and youthful in her outlook and activities but mixed up with it all is the strange anomaly of clinging to a hoary past,and that too with all the enthusiasm of youth. This is well illustrated by the following which I will quote from one of the Egyptian daily papers. ''The present Europeans paint certain countries black on their maps. I make this statement on the occasion of an incident which happened to a young Egyptian who has lately returned from Europe where he has been studying. During school holidays before the war, this young man went to Germany and put up with a family the lady of which was an intimate friend of the wife of the Mayor of the City. The land lady told him one day that the Mayor's wife had called upon her, and when she knew that she had an Egyptian in the house she asked her to bring him around for tea one day. The Egyptian accepted, and accompanied his landlady at five o'clock one afternoon to the Mayor's house, where the servant introduced them to a fine drawing-room. When the Mayoress came in and the young man was introduced to her, she asked him if he were really Egyptian, more than once, and he assured her again and again of the fact, she looked him up and down and remarked: 'Poor man'. 'Why'? asked the young man. 'Because said the Mayoress, 'I am sorry to see you torturing yourself in such clothes which our civilization requires. You are a nation unaccustomed to clothes of this sort. Do these shoes not hurt you? Does this collar not almost strangle you? You Egyptians are the sons of the Nile and the desert who wear long flowing clothes——' Here the young man lost his patience and cried out: 'How ignorant you are of us! Our civilization is older than yours, and we lived in houses at the time you dwelt in caves. We had a great and powerful government which conquered other countries and erected everlasting monuments. We had even better parliment, thousands of years ago, before there had been one in other countries. We are the sons of the great Pharaohs and have inherited their intelligence. Why should you look down upon us and fancy that we live in the desert?'

I must say that I sympathize with our Egyptian friends in their desire to be fairly represented before the public, and for the benefit of any Egyptian who may read the pages of this Magazine, I want to say that what we want more than anything else, is to let our readers know Egypt, our dear Egypt, whom we love, whom we all want to bring to know the blessed Lord Jesus Christ, as Egypt's Redeemer and Savior. There are always many ways of looking at any big thing or any big question. Our aim is to present Egypt to our readers from every point of view. That cannot be done all at once, however, any more than a grand landscape can be pictured from one point of view.

We must remember that there is a New Egypt awakened to a new sense of her possibilities. When nations are in transition then is the time to give them impulse in the right direction, and who more than the Christian missionary, whether he be a native born Egyptian or a foreign missionary born in America or any other land, who more than he carries the responsibility as well as the privilege of leading in the formation of plans and ideals which shall shape the future of a New Egypt, thus helping to fulfill the promise that Egypt shall know the Lord.'

SECTION 1--DEALING WITH SOME OF THE RELIGIOUS CONDITIONS IN EGYPT.

By Rev. W. T. Fairman, Assiut, Egypt.

RELIGIOUS CONDITIONS IN EGYPT. THE CALL FOR ADVANCE

THE necessity for an immediate missionary advance in Egypt, and its supreme urgency, may perhaps be realized best of all by reminding ourselves afresh of the two great and outstanding religious facts which are the abiding and the first and foremost call to missionary action. These are:

(1) The bulk of the population of Egypt is Muslim (13,000,000 out of 15,000,000) This is in itself both a definite defiance of Christ and Christianity, and a clamant call to the Church to fulfill its commission and vindicate its Creed.

These thirteen millions, with their perspicuous and concrete creed: "There is no God but Allah, and Mohammed is his apostle." with their denial of the Eternal Sonship of Christ and His Divinity: with their repudiation of His Pre-Eminency and of His Death, and therefore of His Atoning work: are striking at the very foundations of Christian truth and there must be a vigorous attack made upon their system (of course in love) and a triumphant advance achieved, or defeat, disaster, and death must ensue.

REV W. T. FAIRMAN AND MRS. FAIRMAN WITH THEIR FAMILY
The young people are at school in England. The Fairman's have been in Egypt 20 years. They joined our Mission in 1920.

The Muslim challenge in Egypt or elsewhere, can neither be ignored nor treated lightly. It is the challenge of the only great system of religion which has come into being since the foundation of Christianity; the only system which is essentially and dogmatically anti-christian. It was inspired of the devil to stem the victorious advance of Christianity, and alas, has succeeded only too well through the supineness of Christian

leaders, and the pusillanimity of the Church. There are more Muslims in the world than there are real spiritually-alive Christians. In Egypt there are 600 Muslims to every Protestant Christian. I consider this to be the first and outstanding reason for immediate advance in Egypt.

(2) The second reason is: the pressure of some 1,500,000 of Copts nominally Christians, but in spite of more than sixty years of missionary effort, still the slaves of formalism, superstition and a dead priesthood. These represent Christianity to the Muslims as a fact and not as a theory, and so long as they continue in their present unreformed and unregenerated state,—a church representing a form of Christianity but knowing nothing of its vitalizing force—so long will they be one of, if not the greatest obstacle which prevent the progress and triumph of Christianity in Egypt.

These cannot be left alone to work out their own salvation on the plea that they are Christians, and merely need a little reorganization and better education of the priesthood. However much it may hurt the feelings of some of our ecclesiastical friends it must be recognized as a fact, and acted upon when recognized, that there will be no reform of any sort and no return to the primitive, living and wonder working faith of the early days unless they are evangelized thoroughly from the outside by sympathetic and spiritually alive missionaries.

Success or failure in the evangelization of the Muslim will largely depend upon the spiritual revival of the Coptic Church—the native Christian.

These two great facts have been existent for many centuries and have worked and inter-worked upon each other unceasingly, but not unchangingly. During the last twenty-five years, and especially during the last ten, whilst in the mass the old attitudes abide, yet in the case of an ever increasing number of individuals, there has been a conspicious change in religious thought and attitude which is steadily leavening and affecting the whole lump.

Twenty three years ago when I first came to Egypt it was very difficult to gather together a group of Muslims in some meeting place or the other, to hear the Gospel of the Lord Jesus Christ. It was then impossible to induce Muslims to enter a Christian place of worship and mingle with Christians to hear an evangelistic address or a Christian sermon. At the same time very few were willing to accept as a gift, let alone purchase, a portion of the word of God.

Then it was almost impossible to find a Christian, of whatever denomination, who believed in the possibility of the conversion of a Muslim to Christ, or who even desired it, or would take any interest in such work when attempted by others. It was quite impossible to find a native Christian willing to devote himself to Christian and evangelistic work amongst his Muslim fellow-countrymen.

Then the Muslim spoke contemptuously of the Christian and the Christian bitterly of the Muslim.

CHANGE IN THE MENTAL ATTITUDE.

A great change for the better has taken place. Wherever there are special meetings being held in any part of Egypt large numbers of Muslims will attend, especially if invited, night after night, listening attentively to the straight message of the Gospel without attempting to oppose or argue. The sales of the Scriptures on the part of both of the Bible Societies at work in Egypt; the American Bible Society and the

British and Foreign Bible Society, are steadily and rapidly increasing year by year. I am told by those who know that undoubtedly this increase is very largely due to the fact that the Muslims are purchasing more and more freely. This may be largely from the desire to acquire matter for controversy and points of attack, but whatever the reason, the change is all for the good. "The entrance of Thy Word giveth light."

There is a wide-spread disposition on the part of the Muslims to recognize the Christian worker, whether he be native or foreign, as a real servant of God, and to allow him in consequence special privileges, regard, and concessions. I had occasion to call for the assistance of a Muslim doctor during the illness of one of my children, and, although he had to make many visits and take special pains, he refused to accept any payment for his services. "I cannot take anything from you. You are a man of God."

A still more striking illustration of this changed mental attitude, to my mind, is the following. Whilst arranging for the prospective visit of Dr. Sherwood Eddy to Alexandria we had to overcome great difficulties in finding a suitable building for the meetings and providing seats for the expected crowds. Finally arrangements were made to hire a well known public building at exceptionally advantageous rates. A Muslim contractor with whom we were negotiating for the hire of 2,500 chairs hearing that the proprietor of the theatre had made a great reduction in his charges because our meetings were religious, immediately said: "In that case I will reduce my charges by one half." This meant that he was making us a present of at least £. E. 40. These incidents may seem trivial, but to those who know what the state of affairs was twenty years ago they signify a tremendous change which is surely fraught with hope and pregnant with possibility.

Owing to this change in the mental attitude of the great mass of the people, it is no exaggeration to say that Egypt is open today for Evangelism as never before in its history. The Evangel of Jesus Christ can be carried to every part of the land, and be freely and faithfully proclaimed without let or hindrance, and will meet with an attentive and sympathetic hearing everywhere, especially when the message is delivered in love and manifest sincerity and desire for the well-being, mental and spiritual, of the hearer.

This has, at least, been one of the outstanding lessons taught us by the Sherwood Eddy campaign. "What hath God wrought?" must surely have been the query of the heart of every worker able to compare the state of affairs in 1898 with that prevailing in 1920, as he stood in the great tent erected in Assiut and watched the faces of some 7000 men and women gathered to hear the Gospel of Jesus Christ and observed how some 500 Muslims, when the invitation was given them were willing to stand up and pass through the great audience and over the platform into a small hall in the building at the back of the tent for a heart to heart talk with Dr. Eddy on vital religion, with not a dissentient or threatening voice raised in protest.

The political agitation and aspirations of the Egyptian nation during the past few years, and more especially the last two, have done a great deal to break down the barriers of prejudice and fanaticism which had existed for so long. It is the common boast of Muslim and Copt that the old days of hatred and difference have gone. "We are no longer Muslim and Copt: we are one; brothers;

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Egyptians." In one of the Evangelical Churches only last Sabbath a Muslim sheikh who was present during the Communion Service wished to partake and expressed his surprise when rejected, saying: "But are we not all one now?"

These conditions may not last; that may be true; but they are existent now, and feelings of reciprocity and amity prevail now to a surprising extent and constitute an amazing opportunity for evangelism, such as has, perhaps, never existed before in the history of Missions in Egypt. This opportunity must be seized in faith and used for the glory of our Lord and Savior and the eternal salvation of the millions of the Nile Valley.

There are hopeful features from the Coptic side as well. An ever increasing number of the younger men are keenly conscious of the defects of their ancient church. Perhaps more keenly conscious of the administrative and financial and educational defects than they are of the spiritual. But still conscious that they need reform and agitating for it. Many of the younger men have initiated and organized spiritual work of various kinds and are carrying out their schemes in a way that promises well.

All these things auger well and present

1. Saad Pasha Zag Holoul, the noted leader of the Egyptian Nationalists. 2. His Highness: The Sultan of Egypt, Ahmed Fouad I. 3. An Egyptian Crowd watching the soldiers pass by.

a unique opportunity for evangelism. It is now or never. What is to be done? What can be done?

OBSTACLES IN THE WAY

There are obstacles in the way. There always are and always will be whenever a forward movement is contemplated, but they can be overcome, and doubtless will be, when approached in the spirit of faith and love. Muslim fanaticism towards, and contempt for, the Christian faith, so far as Egypt is concerned spring from two radical causes. (1) Ignorance of what true Christian doctrine is and teaches. (2) The pernicious influences of the non-christian lives of the so called Christian communities, native and foreign, now resident in the Nile valley. Missionary work amongst Muslims has hitherto suffered chiefly from two different things. On the one hand it has been largely controversial, offensive and defensive. On the other hand the cogency and potency of the arguments have been more than counteracted by the unworthy lives which have represented Christianity practically and concretely to the Muslim eye. No argument will convince where there is no practical demonstration of the truth in daily life.

It is only in very rare instances that controversy dissipates ignorance. The tendency is rather to confirm your opponent in his view. Especially is this true of public controversy. I have come to the conclusion after many years spent in controversy that it is very largely, if not entirely, waste of time and strength and energy, and that to accomplish our end, the winning of the Muslim to Christ, we must change our method, relegate controversy to the background altogether to the private interview with one or two individuals, and concentrate on the preaching of the Gospel of Jesus Christ in all its simplicity, sublimity and fulness. This will be coming into line with the terms of our great commission: "Go into all the world and preach the Gospel to the whole creation", "teaching them to observe all things whatsoever I have command you. "You do not dissipate darkness—the darkness of ignorance and its progeny of fanaticism, prejudice etc— by discussing, however learnedly, the distinctive properties of darkness and light. The light itself must be introduced and when introduced it will do the work desired. The darkness, however dense, will be dispelled and the light will reign bringing life and loveliness in its train. Nothing is gained by saying Mohammed is a false prophet, "the first born child of the devil" etc., etc.; everything is gained when Christ is uplifted as the life and Light of men, the Author of Eternal Salvation for sinners, the One Mediator between God and man, our Eternal, Unique and Altogether sufficient Advocate. When these essential facts are realized then our end will be gained and we shall see these "other sheep," our Muslim brothers brought into the one fold, made members of the one flock, brought under the gracious and beneficient care of the One Good Shepherd. Here then is the way to dispel the ignorance and prejudice which have for so long thwarted us. We need to get back to the position to which the Apostle Paul had to come back. In Athens in the midst of philosophers, the curious, the disputative, he resorts to their methods and philosophises, quotes their authors and superstitions but all to very little effect. From thence he goes to Corinth and of his methods there, so conspicuously successful, he says: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom proclaiming to you the

testimony of God. For I determined not to know anything among you save Jesus Christ and Him crucified. And I was with you in weakness, and in fear, and in much trembling, And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of man but in the power of God." Is it not time that we all got fully convinced that this is the way to do our work amongst Muslims?

LEADERSHIP THE GREAT NEED.

Of controversy we have had more than sufficient and have accomplished little. Of controversial literature we have a plethora and show but small results. Of evangelism pure and simple we have had all too little. Of constructive, expository, Christian literature unfolding the suitability, adaptability, and sufficiency of the Gospel of Jesus Christ, we have practically nothing. What is needed, and needed immediately is a strong reinforcement of our evangelistic staff. *From Assuan to Cairo there are only four ordained Foreign Missionaries of the American Mission set apart for General Evangelistic work.* An altogether inadequate force for the work to be done. What can they accomplish, humanly speaking? Are there not any young men in America willing to respond to their cry " Come over to Egypt and help us?"

We need too a complete series of pamphlets, non-controversial in tone, expounding clearly and simply and fully fundamental Christian truth, for widespread dissemination.

We need too more extensive and intensive work amongst the native Christians, evangelical and orthodox, for the development and fostering of true Christian life with all its graces and fruits.

We need workers and literature specially prepared in the light of a full knowledge of both Muslim and Coptic belief, mental attitudes, and aspirations, and imbued with a loving sympathy with them in these things. Something has been done in this line, in the way of preparing the foreign missionary, by the Cairo Study Centre, for which we are grateful. But yet more remains to be done. Very little has been done to prepare our native helpers along these lines. And nothing exists in the form of literature mentioned above.

Naturally, both now and for some time to come, leadership in these matters will fall to the lot of the missionary. He must show the way by doing the work along these lines, and past experience warrants us in believing, that the native worker, especially when trained, will follow. The ultimate success of the work will depend upon the measure in which they do so, and the zeal and love and patience manifested by them in carrying the Gospel to their fellow-countrymen.

The Coptic Church in Egypt.

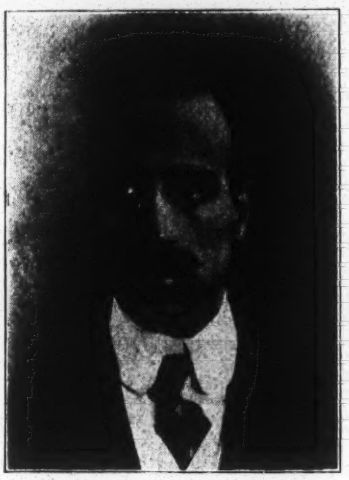
By Abider Hakim, Assiut.

WHAT IS THE COPTIC CHURCH?

I find it necessary to bring home to the American reader the meaning of both "Copt" and "Coptic Church". The word "Copt" is the perverted form of the Greek Aiguptus, i. e., "Egyptian," and it follows naturally that the "Coptic Church" means the "Egyptian Church," thus signifying nationality and not creed.

A BRIEF OUTLINE OF ITS ANCIENT HISTORY.

This church was founded by St. Mark the Evangelist at the early part of the first century. Eusebius writes of it that in A. D. 180 "It was then a stately church with that school of higher learning attached to it by means of which in-



MR. ABADIR HAKIM
An Egyptian lawyer in Assiut, Egypt.

fluence was to be diffused and its fame borne far and wide." It has in fact fulfilled its mission and carried the light of the Gospel as far south as the darkest regions of the Sudan, east to Abyssinia and west to Tripoli and Tunis, and the Coptic Patriarch still bears the title of "Patriarch of the Church of Egypt, the Soudan, Abyssinia and the five western cities." This church shines in history through the light of its thousands of martyrs, and reckons among its sons and leaders famous names in the history of Christendom, such as St. Athanasius.

DECLINE AND ITS CAUSES.

With the political downfall of the country and the continuous persecutions at the hands of Romans and Mohammedans, came the general weakness of the church and its followers. Shut off from the rest of the world, especially the Christian world, the Coptic Church not only lost its leadership but became the prey of ignorance. Centuries of grinding tyranny left their mark on the country from every standpoint,—political social, educational and financial—and the church underwent the same change. Such was the case when the first attempt of modern missionary effort was made by the Moravians in 1752 and the Church Missionary Society of England in 1799. Both attempts were given up owing to these very conditions, but in spite of that the labour bore fruit in awakening a certain portion of the Coptic population and a Coptic bishop of that period was educated in the C. M. S. school.

BRIGHTER CONDITIONS AND THEIR EFFECT.

By the beginning of the 19th century more favourable conditions began to shine, which helped to a certain degree both the Coptic Church and the missionary cause. The Napoleonic conquest, and the rise of Mohammed Ali (the founder of the present reigning family) after the French evacuation, put an end to the rule of the worst kind of government the country ever saw—that of the Mamelukes (Circassian slaves). Napoleon through a committee of French savants sowed the seed of what might be termed the revival of learning in modern Egypt. Mohammed Ali, to realize his ambition of getting rid of Turkish suzerainty and establish himself as an independent ruler of the country, sought the advice and secured the services of Europeans (especially Frenchmen), encouraged education by opening schools and sending Egyptian students to European countries to specialize in different subjects, encouraging agricultural and industrial pursuits by introducing new crops such as cotton, sugar cane and tobacco and establishing different kinds of

factories and thus succeeding in attaining his personal ends in awakening the country politically, educationally, industrially and to a certain extent socially. Both the Copts and the Coptic Church profited by the favourable conditions, and by the middle of the 19th century we find at the head of the Church a Patriarch of wide and liberal views. Animated by the spirit of reform, he opened schools and established a printing press for the diffusion of learning and literature. Unhappily he died at an early age and was succeeded by the present Patriarch in 1874, who although a good man is a stolid conservative and took a firm stand in the face of Coptic re-reformer as shall be briefly stated hereafter.

Under these more favorable conditions the American (United Presbyterian) Mission came in 1854, and the Church Missionary Society of England came back after the British occupation in 1882, and both still work, each following its own policy, to be briefly dealt with later on.

INFLUENCE OF THE AMERICAN MISSION IN UPPER EGYPT.

A Scotchman, the late Dr. John Hogg, who came out in 1860 to work among the Jews in Alexandria, joined the American Mission. After a short stay there he realized the real situation, came up to upper Egypt where the great majority of the Copts live, and established his headquarters at Assiut, the capital of Upper Egypt and an important strategic position from this standpoint. His life policy to quote his own words as given by his daughter (Miss Rena L. Hogg) in a biography published in 1914, was: " I am getting more and more of opinion that the missionary's work in school should be restricted to the training of teachers and native agents, and that the school should be regarded chiefly as of use in affording these young men scope for the practice of their maiden gifts under the eye of the missionary." With this ideal in view he worked hard, faithfully and heroically, and achieved great things. He left a lasting impression in Upper Egypt generrally and Assiut in particular. The school he started in a stable is now the well-known Assiut College, holding the best site in the city, and has been a means of disseminating knowledge. From it graduated the great body of teachers, preachers and ministers of the Protestant Church, and a great number of good merchants, business men and Government officials all over the country. This had an indirect effect upon the Coptic Church. Awakened by what was passing under its own eyes, it could not resist the natural result of opening its eyes to realize its situation and its duty. A spirit of reform was started which is continually growing and gaining ground against the extreme conservatism of the present patriarch. In almost all Coptic churches to-day pictures have been removed and even if they still exist have no religious significance. Preaching is carried far and wide, and in many places nightly meetings are also held for the purpose. At Assiut some twenty-five years ago the Coptic Church secured the services of Rev. Moawad Hanna the the present pastor of the Assiut Evangelical Church to preach there for more than a year In the meantime, efforts were made to educate Copts, and the number of good and efficient Coptic preachers is gradually increasing.

PRESENT CONDITIONS.

Light is gradually and quickly spreading, and the Coptic Church is today using or beginning to use practically all the methods of its sister churches in

Europe and America, such as Student Volunteer Movement, Y. M. C. A. work Bible classes, Sabbath schools, and the fruits of such efforts begin to accrue. So far, the work of reform was opposed by the Coptic clergy. In 1920 the clergy joined the reform movement. Three archbishops, for the first time in recent history went so far as to publish pamphlets pointing out the drawbacks in some of the practices of the Church and insisting upon reform. Excommunication lost its old terror in the eyes of both clergy and laymen. This was strongly and clearly brought out by a recent incident, when one of the archbishops just mentioned and a priest in Cairo were excommunicated. The priest announced his intention of holding services in his church the next Sabbath. Popular feeling was so much against the edict of excommunication that the church and its outer courts were full, and many took part in the Lord's Supper administered by him, and he still takes up his work in a full church. This is, in brief the situation today, which clearly shows that we are on the threshold of a deep and a great revival within the Coptic Church, with far reaching results.

MISSION POLICIES IN EGYPT.

There are two main policies adopted by the leading missions working in Egypt, and explained at some length by Charles Watson (Secretary of the U. P. Board) in his book published in 1908, "The Valley of the Nile." One policy is followed by the Church Missionary Society mission of England, which is (to quote Dr. Watson's words on p. 193), "Recognizing and safeguarding the ecclesiastical integrity of the Coptic Church." The other policy that was in vogue by the American Mission until 1908, is shown in the following passage quoted from Dr. Watson's book, p. 221. "Looking forward to the triumph of a pure Gospel among the Copts of Egypt, there are two ways in which this may come about. One is by the complete disintegration of this ancient historic church and the gathering of its spiritually renewed members into the Evangelical Church—either Presbyterian or Episcopal. The other is for the Coptic Church to experience a vital reform, such as will purge it of its dead formality and impart to it both spiritual truth and spiritual quickening. It is impossible at this stage to even venture an opinion as to the future. Meanwhile the process of disintegration goes on, as members of that Church receive spiritual quickening, and unable to find spiritual nurture in the Church of their birth, unite with the Evangelical Church."

I have neither the space nor the intention to discuss here these two policies at any length; nevertheless I shall simply make some passing remarks as the practical working of each. The amicable attitude of the Church Missionary Society's policy is appreciated by the Coptic Church. Dr. Watson mentions this fact in the following statement quoted from page 193: "The present friendly attitude of the Coptic Church toward the Society is indicated by the fact that in accordance with a Coptic custom of holding a memorial service for those whose loss it mourns, forty days after their decease, the Coptic Church begged leave to arrange a special memorial service for the Rev. Mr. Thornton of the Church Missionary Society." May I add to this remark by giving a concrete example of the practical value of such a spirit and policy. The Student Volunteer Movement, and the Arabic Y. M. C. A. and the Sabbath School work in the Coptic Church owes very much to the support

and encouragement of Canon W. H. T. Gairdner of the Church Missionary Society. It is needless to mention here that had it not been for this policy behind him the Coptic Church would not have cordially accepted his services, nor would it have occurred to him to make the attempt.

The American Mission policy accounts for the suspicion the Coptic Church had towards the Mission, as evidenced in the incidents mentioned in detail in Dr. Watson's book and other books published by the Mission. It would be unfair to pass on to another point without making the following remark (which I think all missionaries support me in), that not all members of the Evangelical churches in Egypt are spiritually renewed, while not all the members of the Coptic Church are void of spiritual renewal. Had the Spirit of Christ been entirely extinguished from the Coptic Church, it would have been wiped out centuries ago. The fact is that it withstood almost seventeen centuries of horrible persecutions and stood firm until recent times.

THE RIGHT POLICY

May the future policy of all Christian churches in Egypt be that of mutual sympathy and co-operation, looking above petty doctrinal differences up to Christ, and uniting all their efforts to make Christ shine through the lives of Christians in Egypt. The more I think and observe what is going on around me, the more convinced I am of the far-reaching results of mutual sympathy and co-operation among Christian churches in Egypt, and an utter deviation from narrow denominational policies. Luckily the field of work along this line is wide and still almost untouched. Last autumn Dr. Sherwood Eddy held meetings in several towns in Egypt for men of all creeds, and the results were wonderful and most encouraging. The result of his addresses in Assiut was far more felt in the Coptic Church than in the Protestant Church. From that time on, nightly meetings are being held in the Coptic Church and attended by no less than five hundred, whereas before his visit only two evening meetings were held with but about thirty attendants. There is a wide opening for Y. M. C. A. and Y. W. C. A. work, Student Volunteer Movement, Sabbath School classes and Bible classes to be run by men of no ambition in life but to see Christ pre-eminent, looking far deeper into the hearts of men below the superficial differences of race or creed, and performing practical works of love and care. Such practical works of charity as Christian hospitals and Christian orphanages have had such an influence over all classes in Egypt and received the unanimous public gratitude of both Mohammedans and Christians of all denominations, from both pulpit and platform and in the press. I am convinced that a strong campaign for the establishment and encouragement of Y. M. C. A. work in Egypt run on such broad lines will tell much on the lives of young Egypt—Copts and Mohammedans—and will thus be one of the strongest influences in gaining Egypt again for Christ. With such a spirit and only with such a spirit and mutual co-operation, will Egypt be won to Christ, as I have no doubt it will, and Isaiah's prophecy will be fulfilled to the letter.

SECTION--2 DEALING WITH THE RELATIONS OF THE MISSIONARY ENTERPRISE TO SOCIAL CONDITIONS.

Social Changes In Relation To Missionary Work.

By Mrs. Eva C. Henry, Assiut, Egypt.

IT is said that if a stone of a ton weight were suspended so as to swing freely, it could be set in motion by tapping it with a small hammer. First the stone would quiver, and as the tapping continued the stone would begin to vibrate and after a while would be swinging back and forth like a pendulum. I often think of this illustration when realizing how difficult it is to altar national customs. It takes long years of work tapping before even a quiver is felt. In Egypt, of course there are many customs whose continuance or discontinuance is entirely a matter for the people of the land. We of the West, who cling so tenaciously to our own ideas, should be the last to refuse respect to national feeling whenever we meet it. But the Gospel of Christ cannot enter a Moslem country without setting both missionaries and Egyptian Christians to work to change habits that are contrary to the spirit of Jesus' teaching.

The American Mission in Egypt has been tapping on this stone of customs for nearly 67 years. Some of the customs have not yet gotten beyond the quiver, and others have fallen into the rhythm of the forward movement. Not long since I went to congratulate a mother on the arrival of a new baby girl. The eldest son was sitting near, and the mother remarked, "I am just 13 years older than my eldest son, and he is 20 years older than this baby", meaning that she was 12 years of age when married. This custom of child marriage is one that has brought untold misery into the lives of both Moslem and Christian women. About 12 years ago our Church passed a church law that no pastor should perform an engagement or marriage ceremony unless the girl was 14 years of age. This law was often evaded by saying when the girl had entered her 13th year that she was 14 years of age. But the fact that Egyptian Christians opposed the custom and were trying to put an end to it is very important. This was the first tap on the stone. Many girls had been married at the age of 8 years. We have had many cases in the hospital of little girls who have been married at this age to men of 20 or 25 years of age, sent in ruined in health beyond surgical help. The old custom of the manner of treating the bride on the night of marriage, as spoken of in Deut. 22:14-17, is still practiced, not only in out villages, but in enlightened centres. Cases are known of wedding guests who have lost their lives at these times by the firing off of guns intended to drown the cries of the wee brides. As noted in another article, an attempt was made some years ago in the legislative Assembly of Egypt to raise the age of marriage to 16, but the war coming in, all these projects of reform were delayed. Another effort is likely to be made soon.

As the education of girls becomes more common, and Christian feeling quickens to a fuller consciousness of the woman's standing in Christ and to the high ideals of Christian marriage, changes affecting betrothal and marriage naturally take place. The old custom of the mother choosing the bride for her son is now giving way, and young men are allowed more frequently to see and choose their future brides. We see more and more love matches—may their number increase! —and some of the homes that Egyptian Christian circles furnish are a continual advertisement for marriages

in which inclination and general suitability of the young people to each other have been consulted.

A great change has taken place in the freedom with which women seek medical advice. One of our Mission doctors was called in lately to see a young wife in one of the largest houses in the town. She was examined and treated exactly as she would have been in the West. Years ago, if called to such a case the doctor would only have been allowed to feel the patients' pulse as she extended her hand from behind a door. This is one of the most striking changes that have occurred in Egypt, and it is one in which Egyptians and missionaries rejoice together because of the relief from suffering which it represents.

They are also co-operating in the difficult work of changing mourning customs. Here many church members find that it calls for much courage to oppose almost universal usage. Some progress has been made, and there is still room for more. A striking example of the kind occured this summer. The son of a well-known Egyptian lady, a woman of great character and influence, was killed by a motor car. When they brought his body home, his mother did not cry out in violent grief but controlled herself. Her husband, however, was quite unnerved, and going to him she comforted him, saying, "The child is not dead. He has gone on before. We shall see him again." When Moslem ladies called to see her she told them that it was part of the Christian faith that we should meet our loved ones again. She broke entirely through Egyptian custom in declining to have the funeral at the family burying place in a far-off city saying, that she wished her boy buried where she could often visit his grave. Her faith and resignation have made a great impression on Egyptian society, both Christian and non-Christian.

It is with great appreciation that one visits Christian homes where bereavement is accepted with quiet sorrow instead of wild demonstrations of grief—beating the face and screaming, with waving of hands and handkerchiefs. It is only in the villages that mourners now plaster their dresses and head covering with mud, and put indigo on faces, feet and hands. In the upper country even to-day frequently the corpse will be set up in bed, the nearest relative on each side supporting it, and all the friends, relatives and neighbors pass by shaking the hand of the corpse, bidding good-by, and sending messages to their loved ones who have passed on before.

In bringing mourning customs into harmony with Christian behavior, the example set by the more courageous Christians, including some in influential social positions, is a great help. For instance two of our school girls who recently lost their mother broke through custom by coming back to school after a few days, and thus preventing serious interruption to their education. Mournings in houses that a few years ago would be carried on for months, even to two years, are now only carried on until the 40th day. Also the breaking of all the mirrors, lamp chimneys, glass bracelets,etc., has almost been given up.

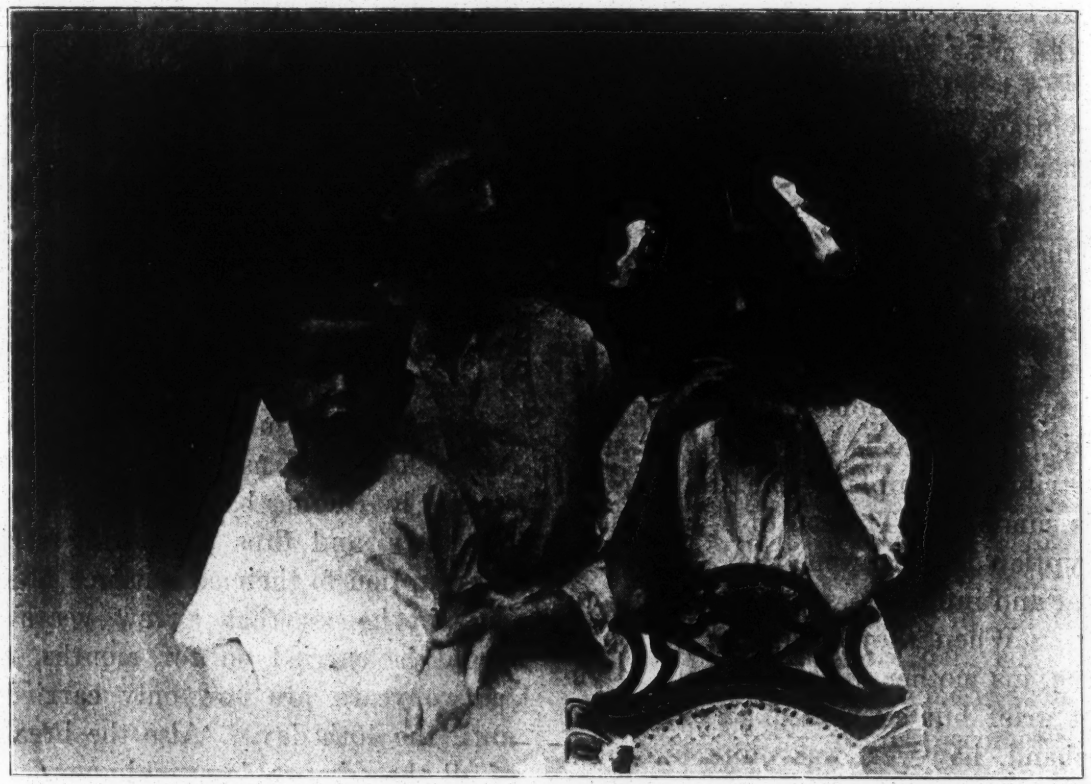
It is never easy to go against general custom. In a land where the natural emotions are very strong it is specially difficult. But the call for such courage is urgent. Christians in Egypt have a great claim on the prayerful sympathy of their fellow-Christians in the West as they take their stand for Christ against customs that have behind them the weight of many centuries and the vast majority of the population.

Christian Leadership in the Social Life of Egypt and the Place of Missionary Work in Providing Leaders.

By Mrs. R. S. Clenahan.

IT is an acknowledged fact, proven by missionaries in all fields, that to secure the best results, there must be a combination of talents in the linking up of foreign and native effort.

The vision and insight with which our pioneer missionaries made plans and executed them for the training of leaders everywhere throughout Egypt and the Sudan, we meet men and women carrying the message out to the needy towns and villages. These men and women are leaders, varying it is true in ability and influence, for the gift of leadership is not distributed equally to all, but trained workers, for whom we thank God, and



MRS. R. S. McCLENAHAN AND HER TWO YOUNGEST CHILDREN

Mrs. McClenahan's home is a place much loved by Egyptian young men. The practical and high ideals of Christian womanhood and family life are there shown—(The photo was taken several years ago).

must call forth our greatest admiration and gratitude. The establishment of Assiut Training College and Pressley Memorial Institute in Upper Egypt, and Ezbekiya and numerous other schools throughout the Delta, required infinite wisdom and the greatest of physical and mental effort in their founding. But they have yielded a thousand fold, as take courage as we look out at the large districts still untouched.

The eighty-nine pastors, three of whom are in the Sudan, of the ninety-two organized churches, and the teachers of the two hundred schools are very largely the product of the institutions which your missionary leaders established in the early days of the work in Egypt. I

shall never forget with what admiration I listened to the wife of one of our pastors, trained in one of our Boarding Schools, as she led one of the most lively and helpful prayer-meetings for women I have ever attended. There was an attendance of ninety, and although many of the women could not read or write, they knew Bible verses, and could sing the Psalms from memory in a most hearty song service.

One of our Bible women has become a spiritual leader of more than ordinary ability, and has broken away from the customs which would have held her to her home and at least to her own town, and goes at the request of the pastors of various towns, holding special meetings for the women. At one town her influence was so great that she remained a month, and at times her message was so powerful that her audience was moved to tears.

Another graduate of Luxor Boarding School has caught the vision of the possibilities of her life in leadership, and by special arrangement is studying in Moody Bible Institute. I would also mention a woman of unusual gifts as a Christian leader who, because of her position socially, is able to influence women of the wealthiest homes in Cairo. She addresses large audiences of Mohammedan women, where she preaches Christ with boldness, and without offense.

One of the pastors who did not show great talent as a leader while in College, caught the vision of what should be done for a very needy area in Middle Egypt, and has established congregations in some twenty towns and villages; with five other Evangelists, under his direction, he is carrying the message to large numbers.

A few years ago one of Assiuts' most promising graduates saw the possibility of missionary effort in medicine, and is now doing a most efficient work in one of the Delta towns. His medical training was taken at Harvard, and his stay there only increased his desire to return and serve his people. His efficiency as a doctor is increased a hundred fold by his desire to lead his patients to Christ. His income from independent practice would be very large, but he is working with the Church Missionary Society on a moderate income.

The Laymen's Movement which has as its objective greater spiritual activity and ultimate self support of the native church, is most able led by two graduates of Assiut College, one an editor of two church periodicals, and the other a wealthy lawyer and landowner.

Let us now think for a little of the opportunities offered to Christian leaders in social life. One of the most striking signs of dissatisfaction with past and present attainment is seen in the many new organizations springing up for the suppression of evil and the improving of social conditions in Cairo. Recently a missionary connected with the American University was asked to sit on a committee composed of representatives of at least a dozen organizations having for their object the suppression of vice, and the promotion of virtue. These were from Mohammedan, Christian, and Jewish communities, and the gathering was addressed by four leaders, one of them being a Mohammedan woman from one of the best known families in Cairo. She is President of a Woman's organization for the suppression of vice. Closely veiled, sitting in that committee of men she pleaded for active leaders in combatting immorality in Cairo. Several organizations exist for women only, to further the moral, physical, and intellectual development of the nation; this

in itself indicates a very decided awakening. Among the men, activity in this direction is even greater. The Alliance of Honor has carried on a most active campaign in the schools of Cairo.

An interesting combination of foreign and Egyptian co-operation in leadership has culminated in an organization of a home for the Waifs and Strays of Cairo. Some sixty orphans, who have had no home, day or night, summer or winter, save the streets of Cairo, have been housed, with an English ex-soldier in charge. Students from various schools, including six from the American University, have volunteered their services as teachers. The institution is supported by funds from all classes, and it is hoped that these homeless boys will become useful and happy citizens.

The Y. M. C. A., coming to be appreciated more and more as a social agency in the building up of the work of the Kingdom, has extensive plans for activities among Egyptian young men. Six American Secretaries are to be identified with Mr. Wilbur Smith, the General Secretary in Cairo, and other centers in Egypt.

The educational leadership centering in the ancient Azhar, the so-called Mohammedan University, has decidedly diminished. During the past thirty or forty years modern education, limited strictly to preparation for civil service examinations, has taken the lead in Egypt. But in view of Egypt's awakening, this is now recognized as entirely inadequate, and students in large numbers are going to Europe and America for study.

In line with this, the new Christian University at Cairo certainly has a great function in training leaders for the new and increased responsibilities which will doubtless rest upon them during the coming years. Sixty out of an enrollment of one hundred and fifty have broken away from the prescribed government course, which will give them greater breadth and efficiency.

The attitude of the mind of the masses, in breaking away from old customs and traditions, and demanding the new, places upon us as foreign leaders the very greatest privileges and responsibility.

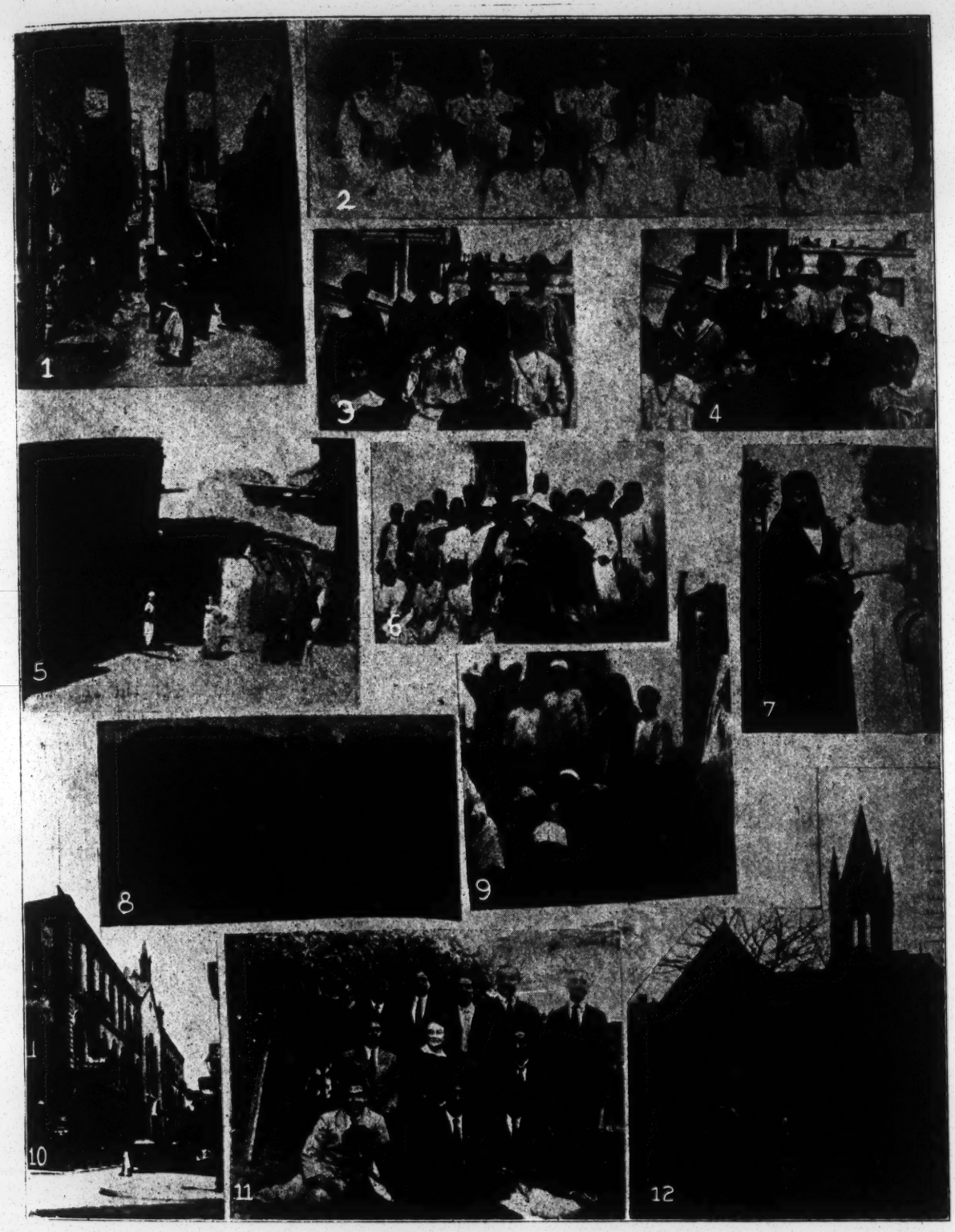
I can not close without a word concerning the influence which our homes must have in influencing the social life of Egypt. No agency has been found more efficient than the open home, always theirs to come to for refreshment of body, mind, and soul.

If we would lead the people of Egypt into light and life as found in the Source of all light, we must pay the price of leadership in constant personal service. We should be anxious only lest our limited resources should render us unable to grasp all the opportunities now open to us.

Opportunities for Social Work Among Egypt's Girls.

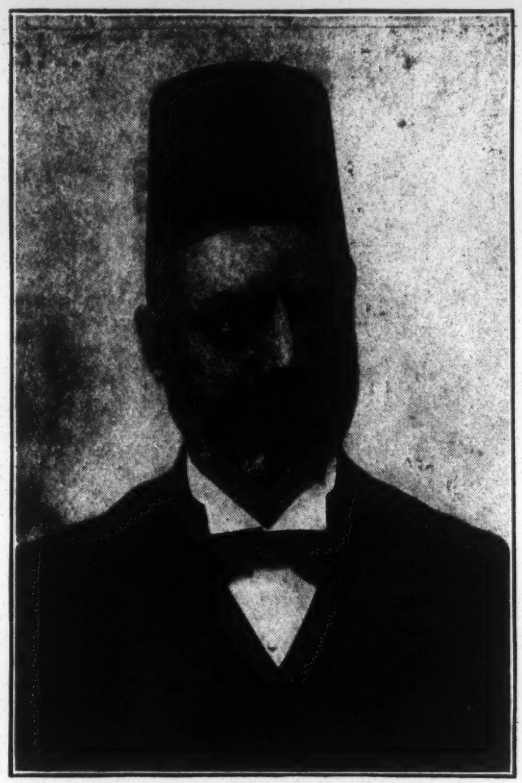
By Edna J. Giffen, Cairo, Egypt.

I was in the woman's compartment of one of our trams. For efficiency and speed I should unhesitatingly recommend the American street car with its seats for forty, room for as many more as can hang on. But for intimacy and a chance to become really acquainted, the Egyptian tram is better than many a drawing room. There were seven of us all tucked into a cozy two seat compartment, seven women and one bonny, fat English baby proudly held by his



EVANGELISTIC WORK IN EGYPT.

1. A narrow street in Cairo. The Pride of Egypt. Educated young woman. 3, 4, and 6. Young Egypt—the prospective fruit of missions 5 A village in Egypt. 7. Mariam Saleeb and Bachega Saleeb. Two of four sisters engaged as Bible women. Mariam is a Bible woman and Bohega is a teacher. Both wel. educated young women. 8. A farmer's village. 9. Reading the Gospel to a group of villagers. 10. United Presbyterian Mission house, Cairo, Egypt. 11. Mrs. T. J. Finney with her Evangelistic workers. 12. Robinson Memorial Church, Alexandria, Egypt.



REVERAND SHENOODAH HANNA

Word has been received of the death of Mr. Hanna. He was one of the ablest ministers of the native ministry in Egypt. He was the first fruits of our Christian Missions in Egypt, the first pupil in the school founded by Dr. Hogg in 1865. He leaves a family of Christian influence and his death is greatly mourned as a loss to the mission.

OUR VETERAN MISSIONARIES

DR. AND MRS. JOHN GIFFEN; DR. AND MRS. J. R. ALEXANDER.

Dr. Giffen and Dr. Alexander came to Egypt together arriving March 13th, 1875. "They have been 46 years deciding which is the oldest in Missionary age—not being able to remember which one set foot upon Egyptian soil first."

young Maltese mother. By the time we were two miles from the center of town we knew his family history, from the kind English soldier father who was counting the days till he would be free to seek the fortune that awaited him just over the boundary of the army, to the wooly pup who was the baby's chief pride and joy. The little mother chattered joyfully on in her pidgin Arabic, and if the numerous questions asked by the Egyptian women were so personal as to jar the sensibilities of your queer Westerner, they but served to betoken the interest of the listeners in any thing relating even remotely to so fine a baby. It appeared that he went to bed, slept, woke and ate by schedule, impervious alike to plea and protest. He had never tasted anything but milk nor was he going to until he had attained an age considerable greater than his present ten months. Oh, surely that was an exaggeration! Did he not have sense enough to cry like any ordinary baby for cucumbers and oranges when he saw other people eating them? He certainly hadn't the look of a baby lacking in intelligence.. Whereupon the little mother started all over again. But this was not all. Master Baby had had two baths every day of his life and so much was he addicted to them that the neighbors were wont to happen in at bath time just to hear his squeals of delight. By this time there were five open mouths and as many incredulous stares. A bath every day right through the winter? Surely there must be a mistake somewhere! Then a tremendous sigh of relief as one woman turned to her neighbor and said, "True, O my sister, surely you have noticed that the babies of these English always smell like the jasmine. Now I know why" Then, in an undertone, "They bathe their babies every day."

Amusing? Yes, perhaps, if there were not such tragic connection with the fact that one third of the babies born in Egypt die in infancy.

If you were asked to write about opportunities for social service among girls of fifteen and over, you would most certainly not begin with babies. You would not need to in America. You think of the adolescent girl under some such classification as High School, Grammar School, College, Young Employed, etc. The community is busy preparing its fifteen year old daughter for college, business or other vocation. Time enough later to teach her by way of home making periodicals "better babies" bureaus and a thousand and one other means how to take care of her home. One does not endorse this as a wholly wise course, but be thankful that you live where it is a possible one.

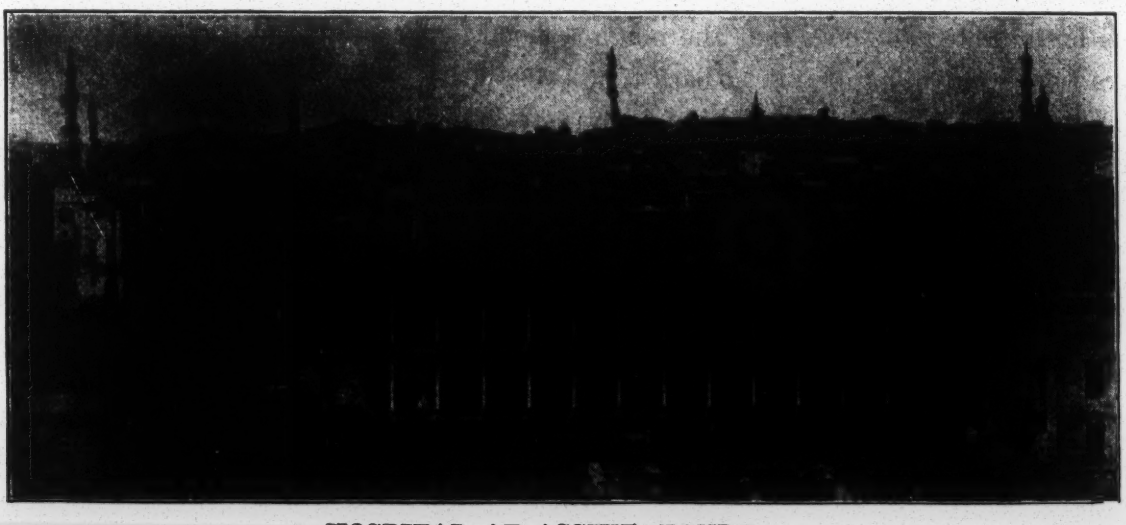
In Egypt there is an entirely different set of factors to be considered. Your Egyptian girl of fifteen is very likely already engaged. If the engagement has not taken place she will be expected to "sit at home" and wait for it. Often she is a mother by the time she is sixteen or seventeen. If, then, motherhood is her chief goal in life, what equipment has she with which to attain it? A mortality rate of one to every three babies born would seem to be a sufficient answer. There are a few government centers where necessarily crude instruction in midwifery is given to a pitifully ignorant class of women. There are also a few hospitals and clinics for the care of babies where a few hundred are treated in the course of every year. All honor to the valiant souls who founded and maintain such institutions by dint of unremitting effort.

But why stop there? Is it sensible or efficient to wait till the baby is sick, even supposing that the mother is able to avail herself of such helps? Could not a little effort be put into training for motherhood with better results.

I am thankful that I know some Egyptian babies who "smell like the jasmine" and would qualify for entrance in a better babies" exhibit anywhere. Their mothers have had the enormous will power to profit by a little instruction in their school days, to stand against the flood of custom and superstition, and come through winners. But giving the instruction necessitates trained teachers, a little equipment and much time—three commodities your missionary superintendent too rarely see, singly or in combination. One school is happily situated near a hospital where the nurses consider it distinctly worth while to co-operate with the school by giving practical demonstration lectures from time to time to groups of girls soon to go in to homes. In another school an American baby and his mother contribute valuable service as object lesson.

But the opportunity for reaching the girls of Egypt is not limited to schools. Ask the Bible woman, or, better still, go into the byways of any Egyptian city or town armed with a few smiles and a handful of picture cards. Acquaintance fairly overwhelms you. If groups of girls were organized in to the simplest sort of girl's club, the bounds of possibility would be set only by the limitations of the leader. Almost every little girl in Egypt is mother to a small sister or brother, so what more natural, interesting, or profitable subject could one bring than the baby who sits astride her shoulder. Not that one would think of stopping with that, for that would not be following the Pattern, but can you think of a more Christ-like starting-point?

Said a young mother bereft of her only baby just the other day, "I might have known that neighbor woman would cast the evil eye on my baby. She saw him on Wednesday, the next day he took sick and today he is dead!" Is it worth while to change her viewpoint?



HOSPITAL AT ASSIUT, EGYPT

THE RURAL PROBLEM IN THE NILE VALLEY.

By W. Carlton McQuiston, American University, Cairo, Egypt.

WHEN we were still children we learned of the prosperity of Egypt and how Jacob sent his sons down to purchase food in Egypt when there was famine in his own country. Again when we study Roman history we learn that Egypt was for a long period the granary of the Roman Empire, and by virtue of that fact, was Rome's most important foreign possession, and one which she pampered much, lest she revolt and Rome be left to starve.

Again as we studied geography we perhaps were told that Egypt was the most fertile country in the world.

What then is the reason for this clamor which comes from the missionaries in Egypt for agricultural instruction for their people? Why is that Assiut College is planning soon to open a course of agricultural instruction, and why is the American University at Cairo looking forward to the time when she can open similar work? The average yield of cotton in Egypt for the period of 1909-1918 was about 390 pounds of lint per acre; the average yield for America for the same period was about 164 pounds per acre. During the same period the average yield of wheat in Egypt was 26 bushels per acre as against 14 bushels in America. Should we not therefore send students to Egypt to learn how to farm? This, as a matter of fact is just what America has done. Two of our prominent agriculturalists have been in Egypt for some three years studying the agricultural conditions here, and they have learned much that will be of value to American agriculture.

RURAL EGYPT AND METHODS OF FARMING.

A closer scrutiny of conditions however reveals the fact that these differences in yield are not due to differences in the ability of the farmers. Egypt is far higher in average fertility than America. Nor is that all; there is a vast difference in the yield secured by a market gardner, from an acre of land and the yield secured by a farmer who uses extensive methods. Egypt has been described as "A long narrow strip of market gardens."

It pays better in Egypt to use intensive methods and secure the heavier yields, because of its dense population dependent upon the soil and the wages paid being consequently very low. We find in Egypt an average of nearly two persons for every acre of cultivated land, and in the Delta where the land is most fertile, the population is still more dense. Of course not all of these people actually work in the fields, but even those who are not agricultural laborers are nearly all of them indirectly dependent upon the soil for their existence, since Egypt is not a manufacturing country. In the Delta I think we would not be far from correct if we estimate that there is one worker for every acre or acre and a half of land, that is of course counting in the women and children, who help, at least during the busy seasons.

Such being the case they can afford to plant their crops closer together, and till them by hand. They can also till the soil more thoroughly, and it pays to let the children herd the cattle so that they can cultivate the land, which on an American farm would be utililized by a fence row, so that with all these differences, we would expect him to raise more per acre than his brother in America.

I mention these things that those at home may not be too much mislead by agricultural statistics, as they study the conditions in Egypt from the missionary standpoint, in their endeavor to invest

their money where it will bring the largest returns in souls uplifted to Christ. Egypt is far from a state of perfection as regards her agricultural methods. To be perfectly fair however I must mention a statement made to the writer a few days ago by Dr. R. H. Forbes, formerly dean of the Agricultural College of the University of Arizona, who has been studying agricultural conditions in Egypt for some three years. He said that in his opinion the Egyptian fallah (farmer) with all of his illiteracy is a more careful and thotful farmer than the average farmer in Arizona. An English friend in the government service here remarked recently that altho he had been in Egypt, working with the farmers, for some 16 years, he still felt that he had not begun to understand him, but found him still a constant source of wonder and admiration.

Investigators have found the Chinese farmer an equally wonderful agriculturist. Some have said that it is because they have been farming so long, and have gradually worked out the very best methods to procure heavy yields. Such an answer however is not a sufficient explanation in the case of the Egyptian farmer. The American farmer was raising cotton on a commercial basis for a long time before it became an important crop in Egypt. Maize too, which is now the principal grain crop is a comparatively new crop to the country. Furthermore it is only a little over a generation since the old system of basin irrigation, by which they raised only one crop per year, began to be replaced by perennial irrigation, with the construction of the Cairo diversion dam, followed later by the construction of other similar dams, and the great storage dam at Assuan, so that now the greater part of the country is under perennial irrigation, which is absolutely different from the old system.

Must we not then trace the fallah's expertness as a farmer to his native ability, to the fact that poverty has stimulated greater carefulness in the study of his work, and perhaps also to the fact that during these thousands of years as an agriculturist he has gradually learned that important lesson of becoming a careful observer, which is so valuable to the farmers of any country, and which perhaps rather than exact agricultural information is handed down from father to son.

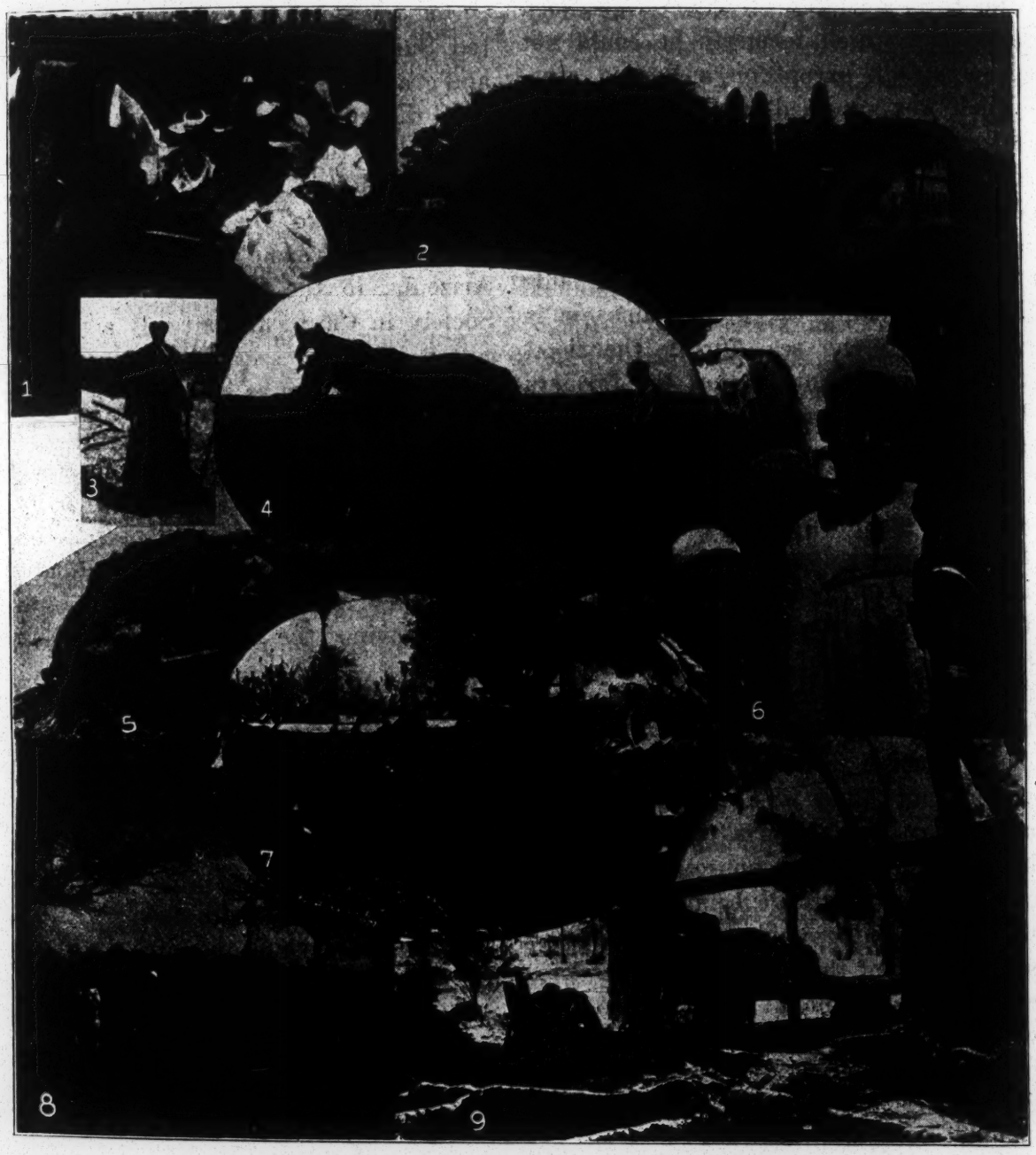
At any rate it is a fact, I think, that those who have been doing agricultural work in this country have found the farmers here fairly quick at taking up new methods, when once it has been demonstrated that they are an advantage to them, in spite of the fact that because of his ignorance, and the nature of his religion he is naturally very superstitious, and also very suspicious of anything which a stranger brings to him, especially one of another religion.

Just what then are the needs of these farmers and what can we do to help them? The cultural methods practiced in Egypt are so different from those employed in America, and the Egyptian farmer is already such an expert, so far as cultural methods are concerned, that there is, comparitively speaking, little that he can learn from us in this branch of agricultural science. There are however some things that he can learn even along this line from his American brother, that will be a very considerable help in his work.

When it comes to the selection of seed, the care and feeding of his live stock, the culture of fruits, and the recently introduced vegetables, and above all when it

comes to the maintanance of soil fertility, he needs much help from those countries which have more fully developed these sides of agricultural science.

Under the old system of basin irrigation, the silt ladened waters of the Nile annually filled the huge basins along its valley, where it was allowed to stand until it had deposited its load of sediment, rich in plant food, and at the same time had penetrated deeply into the soil, thus storing up sufficient moisture to mature a crop of wheat. Now under perennial irrigation the flood



SCENES ALONG THE RURAL ROUTE IN EGYPT

1. The clothing department at the weekly market place. 2. "Hauling" green clover to market. 3. A farmer. 4. Ploughing the American way. 5. An Egyptian threshing machine at work. 6. They brush off most of the flies when their picture is taken. 7. The Egyptian's way of ploughing. 8. A native village near Cairo. 9. "Sakya" a power used for lifting water a distance ranging from eight to twenty feet, wheels and teeth made of wood.

waters of the Nile are withheld from the land by means of a system of dikes, and the water is conveyed to the land through out the year by means of carefully regulated canals. This is a great advantage, in that it enables the farmer to grow two crops where he formerly grew only one, and he is able to grow some crops, such as cotton which formerly he could not grow at all, except on a limited area, which was supplied with water by the laborious process of pumping the water by hand, or with animals. The serious disadvantage of the new system however is that the sediment with its wonderful fertilizing effect, does not reach the fields but falls behind the great dams, or is washed into the sea during the flood times. The result is that the farmers have had to resort to artificial fertilizers to maintain his soil fertility.

Scattered here and there over Egypt are huge mounds, usually near a city or town, sometimes under a village. Digging into one of these mounds reveals the fact that it is composed of mud brick, and other forms of debris, and now and then in the excavation of such a mound we actually find the remains of an old house perhaps in a fair state of preservation, but filled with, surrounded by and covered with debris. The mounds have been formed by house after house, or village after village being built upon the demolished remains of its predecessor. Some of these have been found to contain a fair amount of plant food, so when the farmer found that his land was being exhausted as a result of the new type of irrigation he turned to these mound for fertilizer. The best of these have been exhausted, and soon the country is bound to face the very serious problem of adjusting its agriculture so as to meet this grave problem of maintaining its soil fertility. Fuel is so expensive that they burn most of their barn yard manure for cooking purposes. This is one very important waste, which needs to be eliminated or Egypt is apt to loose its reputation of being the most fertile country in the world.

Some 15 or 20 years ago Egyptian cotton was taken to America by the United States Department of Agriculture, and gradually the plants were acclimated until the cotton produced from them was as good as that produced in Egypt, being second only, to Seal Island Cotton. Three years ago Dr. G. F. Freeman brought this same cotton back from Arizonia, to the Sultanic Agricultural Society in Cairo, and already a type of cotton has been selected from it which seems to be quite as good as Sea Island Cotton.

Some years ago a new type of wheat was introduced from India, which has greatly increased the yield of that important food crop. These are simple examples of what can be done in the way of improving the varieties of plants grown.

But, says the farmer from the great Corn Belt of America, "Why do you emphasize soil fertility and seed selection so strongly for these people, and say nothing of the fact that they use the same hand hoe, the same plow made from a crooked stick shod with iron, and for that matter almost all the same tools, and cultural methods, save the larger use of perennial irrigation, that were used 4000 years ago?" The answer is "Cheap labor". This last autumn I investigated the relative cost of pumping water for an acre of land by the use of electric power, gasoline engine power, draft animals, and man power. I found that it would be cheaper to pump water for this small area by man power. So the farmer will continue to plant his

cotton with a hoe, rather than a cotton planter, as long as he can do it cheaper and better in that way. We need to study the agricultural conditions here very carefully before we attempt much in the way of advice.

THE EGYPTIAN PEASANT AND HIS FAMILY.

After all however the Churches question is not so much whether scientific agriculture will improve the economic condition of this or any other people. The question is rather whether or not it is a part of our foreign mission work, or whether it is of little or no importance, so far as the coming of Christ's Kingdom is concerned.

To answer this question we must first study the condition of the people. First of all let us remember that Egypt is primarily an agricultural country, that the people are dependent almost entirely upon agriculture for their existance. There are a few handicrafts scattered here and there, but there are very few factories. There are as a matter of fact very few factories anywhere in the Moslem World, and what a blessing it is, for factory districts are often bad enough in enlightened Christian countries. How much worse they would be in these Moslem countries!

Just yesterday I was in a small factory for the manufacture of elaborately carved furniture, inlayed with mother of pearl. Of the ten or twelve workmen, all but two were small boys, engaged in cutting and polishing the shells. The only light and ventilation came thru a single open door, and the air was full of dust, from the odor of burning organic matter, resulting from the heat of friction produced in the cutting and polishing processes.

I was thankful that Egypt is not a manufacturing country. But will she not become such if we educate her youths in other professions, but neglect her agriculture? Perhaps the country must ultimately become a land of factories as well as farms, but let us pray that moral and sanitary conditions will be greatly improved ere that day. And may we not delay that evil day by making the agriculture as productive as possible, and perhaps also, by encouraging the handicrafts?

But we must look deeper than this for reasons for devoting missionary money and effort to agricultural work. We must get better acquainted with the typical fallah and his family. Here he is. His name is Marcus, for he is a Christian. His wife's name is Hannah. The children are too numerous to mention by name, for the Egyptians are a prolific people. There are eight of the children. The eldest is just old enough to look after a buffalo belonging to one of the rich neighbors. The next oldest is a little girl. She has lost one eye, and they fear she may loose the other soon.

The father's wage is 40 cents per day, and the eldest son gets five cents for looking after the buffalo. 45 cents looks like a large sum as compared with the pre-war income, but after all it is no more, for in those days wheat was often as low as a dollar or one and a half dollars per bushel. Now it costs three dollars. Then as now however they could not afford to eat bread made from wheat flour. Indian corn is only $1.80 per bushel, so they make their bread from that.

As they live in the upper country where few vegetables are grown, there is little else to eat except a little cheese from their two goats, bread, onions, radishes and wild lettuce, and during the summer months, tomatoes and melons. During the winter and early spring they

often eat the tender leaves of some of the clovers, especially fenugreek. Once a week they try to have a little meat, but meat is thirty cents per pound, and it seems almost wicked to spend a tenth of the weeks income for a pound of meat, and then have to divide it up to feed so many mouths.

But perhaps some of the American house-wives would like to have more details concerning the menu. Here is a typical menu for the day. For breakfast, bread and salt, or perhaps bread and onions or radishes or lettuce. Sometimes they have just a wee piece of cheese made from skim milk, or perhaps they have sour milk in place of the cheese. At times they may have some cooked vegetable, and perhaps a little bit of the cheese or milk.

Clothing is very expensive these days, so they wear very little. Fortunately it is usually warm in the sun during the day, and to keep warm at night during the winter they shut the one and only door, so that the cold night air cannot get in, so that with ten persons, two goats, one sheep, and several chickens in the room, they manage to keep fairly warm, even if there are few bed clothes.

Of course not all Egyptian people live under conditions as just described. About one twelfth of the people own small tracts of land, ranging from 1/20 of an acre to one acre. Those who own more, are considered as in fairly good circumstances. There are something like 1/20 of the population who own tracts between one acre and five acres in area. About 1/100 of the population own tracts of between five and fifty acres, and the rest of the land, or a little over one half of the cultivated area is in the hands of less than 1000 individuals, most of whom are Greeks and other foreigners. This means that nearly 9/10 of the people own no land at all, and that perhaps 4/5 of the people live under conditions not very different from those described above. We have drawn, I think an honest, though incomplete picture of his living conditions. In the Delta where they come into more intimate contact with Europeans, there are a few more vegetables available, especially sweet potatoes and other root crops, and the wages may be just a little higher.

Another thing in connection with the life of the fallah which must not be passed over, is the great number of bacterial and insect pests which he has to fight against. Of the insect pests, the body louse is the one most dreaded by Europeans, because of its being the carrier of typhus fever. This disease is always present in Egypt, and it is not uncommon for the vital statistics of Cairo to show as many as 200 or 300 having died with the disease within a month. The disease is always far more prevalent than the statistics show, however, for the ignorant classes as a rule fear the isolation hospital far more than they fear the disease.

The fleas are very numerous, especially during the latter half of winter, and spring. One of the older lady missionaries reports having counted 300 on her clothing after returning from a native home. Bed bugs and mosquitoes are numerous throughout the year, but fortunately the malaria mosquito is seldom seen.

The worst insect of all however is the house fly. Someone has said that the Egyptian fly will not take a hint. If you brush it off it comes back within a few seconds to feed on the same spot from which it has been driven away, and the only way to get rid of it is to kill it. The people however seem to get used to them, and the children especially seldom

make an effort to brush them off. The result is that there is usually a black rosette, composed sometimes of several dozen flies, around each eye of the little children in the country villages. Often an especially bold fly is not content to remain on the edge of the eye lid, but actually invades the eye, to find better feeding grounds. Herein lies the secret to the fact that not one Egyptian in twenty is free from eye disease. There is a saying that one never meets two Egyptians together on the street who have more than three eyes between them.

The fly is considered as one of the worst enemies of public health in America. How much more must it be the carrier of typhoid fever, dysentery, and numerous other diseases in this country where most of the human excrement is thrown out into the dark narrow streets!

Owing to the high price of land, the mud brick, mud and corn stalk covered houses are huddled up close together, so that they will not cover any more of the cultivatable land than is absolutely necessary. The streets are few in number, very narrow, so that they do not let in much light, exceedingly crooked, and when a stranger is trying to make his way through to the other side of the village, all seem to end up either in a blank wall or in some ones front door.

Although very little sunlight ever gets in to the Egyptian house to make it more sanitary, it is remarkable how much dust can find its way in on a windy day, enough to almost suffocate anyone not accustomed to it.

In addition to the bacteria and insects are numerous intestinal parasites, and still worse, the very serious disease of hook worm and bilhartzia. A very large percentage of the agricultural people are afflicted with one or both of these diseases, resulting in a tremendous decrease in efficiency. It has been estimated by medical men, I believe, that the average Egyptian loses as much energy in fighting these various insects and diseases, as would be required to carry on his shoulders, a load of 25 or 30 pounds.

With this incomplete picture of the life of an Egyptian village, try to picture yourself as a member of a church in such a village. If it were your ambition that your sons should become ministers of the gospel, how would you educate them with such a meagre income? Or how would you go about to build up a self supporting congregation? Or with such a heavy burden upon your shoulders would you have such high ambitions?

THE PROBLEM OF THE RURAL CHURCH IN EGYPT.

As we study the problems of the rural church in America we find that it has almost completely died out in such unproductive regions as the mountains of Kentucky and Tennessee. It seems to be true that in some of the rich communities in the Corn Belt, the rapid increase in wealth during the past generation has tended to make men careless about things religious. This is perhaps only a temporary condition, which will be largely corrected in the next generation. The fact remains at any rate that the really live country churches in America are for the most part, in the localities where the soil is productive, and general prosperity prevails.

So it seems to me that if we are, to build up in our mission fields, an educated self supporting church, we must do more than teach the people to read their Bible, and then leave them in their poverty, but we must with the spiritual, also give them enough of the temporal things to enable them to acquire enough wealth to educate their own families and

have a surplus for the support of their church work. If we do not thus bring up the church here to become self supporting, self educating and to a larger and larger extent self propogating, what a task the United Presbyterian Church has in the evangelization of Egypt, to say nothing of her other mission fields.

Of course it is true that Christianity as a rule brings prosperity. As Sam Higginbottom puts it, "Nowhere in the world do we find the majority of the people well fed, except in those countries where they have learned to pray, 'Give us this day our daily bread.'" We can see the effect of Christianity upon the prosperity of the people here in Egypt, but never the less there are comparatively few churches which are self supporting, and they are still more dependent upon us for their education.

As I study the story of Christ's temptation in the wilderness, I am more and more inclined to think that that temptation, figuratively described as a temptation to turn the stones into bread, must have been the temptation to devote his life to bettering the temporal and social conditions of his fellow men. But he realized that even though he had established an ideal state of socialism in his day, without having changed men's souls, it would not long remain ideal, so long as the strong man had not yet learned to love his neighbor as himself. So we must remember in our missionary work that, "Man cannot live by bread alone". On the other hand however we should not forget that Christ did devote much energy to the healing of the sick, the turning of the water into wine, and the feeding of the five thousand.

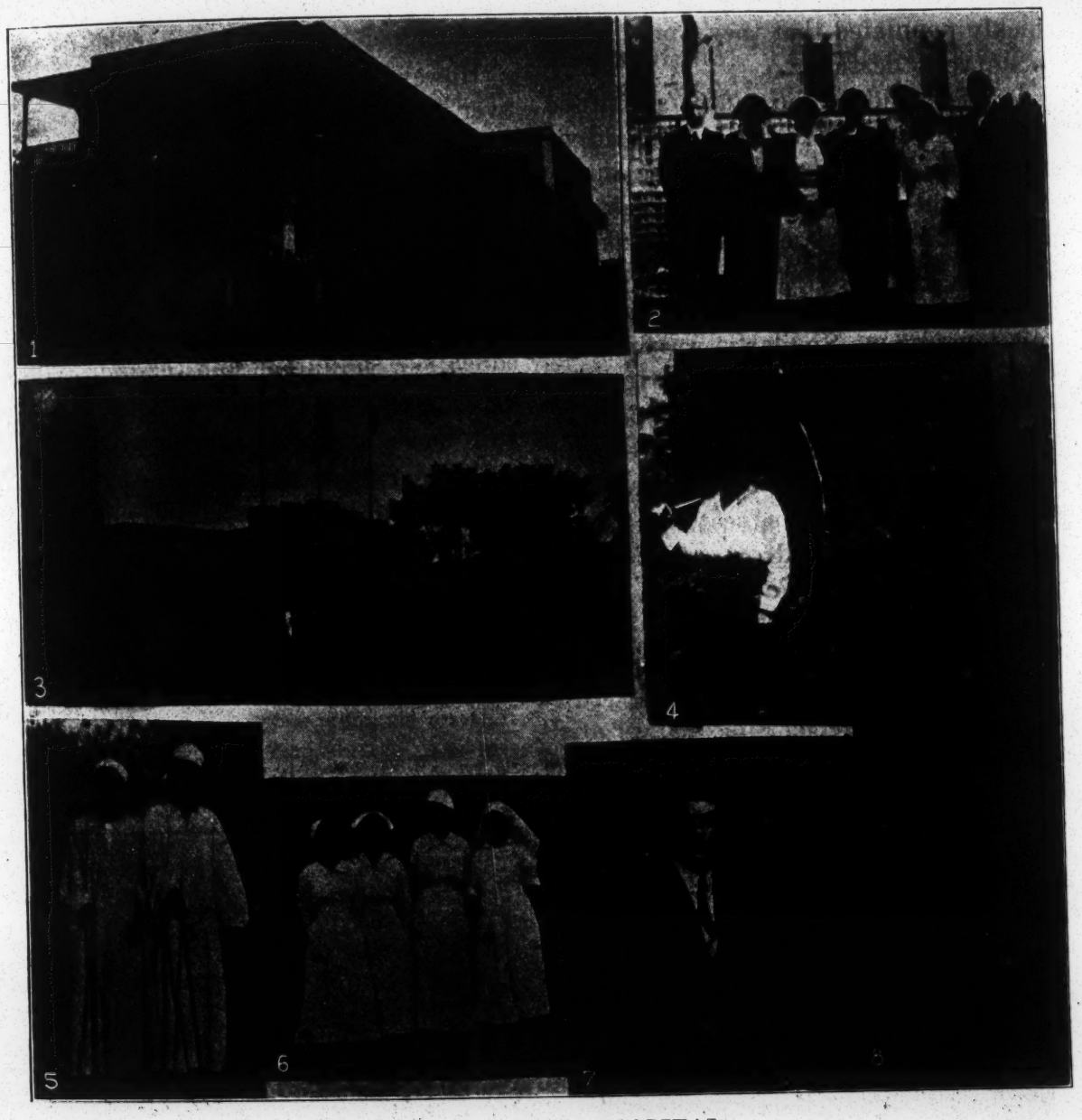
Mr. W. L. Balls, formerly connected with the Sultanic Agricultural Society here, who is one of the world's greatest agriculturists, estimates that the average yield of Egyptian crops could be increased by 100 per cent, by the introduction of scientific methods, and surely that increase is necessary if Egypt is to continue to increase in population as rapidly during the future as she has done during the past 40 years, for the population of the country has nearly doubled during the 40 years of British occupation. That means that if this increase is kept up there will be such a dense population by 1960, that instead of nearly two persons per acre, as at present, each acre of land will have to support about three and one half persons. It is probable that in the mean time something like 1,000,000 acres will have been reclaimed in the delta by draining some of the salt marshes near the Mediterranean. Outside of this there seems little prospects of increasing the area of cultivated land to any extent.

But while the agriculture may be 25% or 50% perfect the sanitation surely would be graded as nearly zero. What a great blessing it would be if we could teach the people in these villages that most of the blindness is caused by infection carried by flies, and that simply keeping the children's faces clean greatly decrease the number of flies about their eyes. Then there is the problem of the disposal of refuse, which is now thrown into the streets or into the canals. The problem of good drinking water too is a very vital one. It is a very common sight to see a buffalo being scrubbed in the canal near some village, near by a man bathing and just below them the village women filling their jars with drinking water.

These perhaps do not seem to belong to agricultural problems, but they are at least problems belonging to the rural communities and they are not very dif-

ferent from some of the problems being undertaken by the United States Department of Agriculture. Whether this work comes under the organization which deals with the agriculture of the country, or not, does not matter, but it surely should be done in some way, if we are really to do our duty by these people.

We find however, many people, including a great many of the government officials who say that already the population is increasing too rapidly, as a result of



IN AND ABOUT TANTA HOSPITAL

1. Tanta Hospital 2 The Doctors and Nurses Tanta Hospital. 3.Tanta Hospital, Northwest view. 4. Mrs. Grant standing by the "Christmas tree" in the yard of the Doctor's residence at Tanta Hospital. 5. Two blind Koran readers from the Holy Moslem Shrine Seyyid-el-Bedawi. They came to visit the men's ward in Tanta Hospital. They enjoyed the Gospel message which was being given by the Hospital Evangelist that they wanted to use their big walking sticks to keep all quiet who were inclined to talk during the Bible hour. 6. The staff of Nurses at Tanta Hospital. 7. Murcus Murgan, the Evangelist at Tanta Hospital. 8. Showing a child having the dreadful malady Rickets.

better economic conditions under British rule, and the still very meagre medical attention which has been provided, and that if infant mortality, which now must take off about half of the children under two years of age, should be greatly lowered the country would soon be so thickly populated that they would begin to starve to death.

What should be the church's attitude toward this grave problem? Should we encourage blindness and disease in order that the country will not become over populated? In America I think we find the families averaging much larger in the slums where the people are poor and ignorant. Similarly we find the poor and uneducated families in the rural districts averaging considerably larger than the families which are more educated. There seems to be a tendency for families which are educated to desire to educate their children, and to give them a better chance in life than would be possible if there are too many children. Some of us feel that this tendency has been carried much too far and that is has become a sociological weakness of our country, as it tends to kill off the better families and to increase the poor ones.

However that may be, and whatever may be the causes which are responsible for it, it never the less is true that this process is going on. May we not expect that this same law will also hold good here in Egypt. Surely if we follow in Christ's example, guided by the Holy Spirit, may we not expect that education, sanitation, and the improving of the economic condition of these people will move along in proper proportion with their spiritual development. Is there any one of these things which you feel that Christ would not want the people of Egypt to have?

SUNSET ON THE ROAD TO THE PYRAMIDS.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

STUMBLING BLOCKS TO MISSIONARY WORK IN EGYPT.

Such hindrances are to be found in every land. Wherever Christ sends His messengers they find opposed to them the forces of sin, expressed according to the circumstances of the country. If great social evils still exist in Christian lands, what may be expected where Islam still holds sway over the vast majority of the population?

An evil of which not much is heard, but which is the cause of terrible suffering in Egypt, is the custom of child marriage. It is almost entirely confined to the country districts and the uneducated classes. Educated Coptic women are among those most strongly opposed to it.

In 1914 a Moslem deputy made a brave attempt to carry a measure on the subject through the Legislative Assembly in Egypt. He failed, however, and the practice at present remains unchecked save by the spread of education and the gradual growth of public opinion. Shortly after the withdrawal of the Bill, a "Report on the Marriage of Immature Girls in Egypt" was drawn up by one of the Judges of the Native Court of Appeal. In this report it is shown from medical evidence that in Egypt the sexual development of girls does not take place so early as is often supposed in the West—12 to 14 is the usual age. Notwithstanding this, hospitals in Egypt show a distressing record of injuries, sometimes fatal, inflicted, on girls of from 7 to 12 years of age by unnatural marriage. And it must be remembered that these are only the few cases that come under the notice of mission and other doctors. One is left to guess at the number whose agony never comes to light. Particulars of eight such cases are given for the years 1910-12 by the hospitals at Assiut, Cairo, Minia, Fayoum, Tanta, and Alexandria. There were besides, un-particularised, "many cases of marriage before menstruation with severe injury either from coitus or child birth. Dr. Henry speaks in this report of a child 7 or 8 years old who came to our hospital at Assiut with shocking injuries, the result of her husband's treatment. "We operated and sent her home with strict injunctions that the husband should not touch her, but she was brought back soon in such a condition that a successful operation was impossible, and she went home to a life of loathsome misery." Dr. Henry adds: "Any measure that can modify existing customs will be an unspeakable blessing to the young girls of Egypt." Dr. Pollock gives it as the result of his experience in Upper Egypt and the Delta that " child marriage is still only too common, and the injury and misery resulting therefrom cannot be over estimated." Any legislation that will check the practice will relieve "untold misery and suffering." Christians of every country will applaud the efforts of enlightened Egyptians to free their land from this terrible custom, and will hope for another attempt to secure preventive legislation.

In view of the need for social reform in this and many other directions, one longs that the greatest possible use should be made of the Christian forces of Egypt. How few are the members of all the churches in comparison with the millions of Moslems among whom they live! Yet even among them there is great waste of possibilities. I am thinking of the social conventions that make it difficult for women to work outside the home. In the work of a Bible

woman or a trained nurse the educated Egyptian woman would find opportunity for the noble exercise of her powers. She could set a standard which would raise these callings to great heights and enormously increase their power for extending the kingdom of Christ. Egypt is at a great crisis in her history. Her patriots dream dreams and see visions. It is for the Church of Christ to make that contribution to the new Egypt which only men and women inspired by the Spirit of Christ can make. Part of that contribution is the training of women for Christian service. Women of wealthy families have a special call to lead here. Some of them are doing it, and we honour their courage and self-sacrifice. But there are also women of education and leisure who are content to make a selfish use of their privileges. How many Christian women for that matter are there in the West who do not realize their responsibilities for spreading the Gospel and working for social reform? Christ calls for workers, and many women in the Egyptian upper are among those best fitted to answer His call and take a large part in Church work—especially evangelistic work—sick nursing, the training of women in the care of children, and systematic relief of poverty.

Will some of those who read these lines not realize that the example of Christians in the West is a drag upon the Church of Christ in the East? I write from knowledge of England, but it is presumably the same in America. There are many beautiful lives of devotion to Christ being lived by Egyptian Christians, but not all reach this high standard. And when one is disposed to censure some Christians in Egypt for seeking worldly advantages rather that Christian character for their children in marriage, or for giving too small a proportion of their means or their time to Christ's service, the thought arises—"After all, this is just how large numbers of Christians at home act. They are only adopting the same standard. "If sin and suffering are to be defeated in Christ's power there is but one rule for East and West. It can only be done through lives of consecration and self-sacrifice.

E. R. BALLENNY.

BIRD LIFE IN EGYPT.

At this time of the year when the people of the home land must be realizing with a certain amount of reluctance that the year is fast approaching autumn, the forerunner of winter with its attendant cold and wet weather, it is a new experience to be actually looking forward to the winter months. There is a feeling in the early morning that the air is fresher; the parched earth is now rejoicing in heavy dews; a soft grey mist envelops the garden. The skies which have, for so many months, been free from clouds, now allow these fleecy masses to float in its blue vastness. The flood waters of the Nile have filled the net work of canals and the crops are already in preparation for the winter harvest.

But what foretells the end of the hot season more than anything else is the reappearance of the birds. Bird migration must ever be one of the greatest wonders of nature. Although much has been found out as to the lives and wanderings of birds through the observations of naturalists and bird lovers, yet we really know very little of these aerial gypsies for whose preservation nature has deemed it necessary to force a change of home twice a year. The wonder is that such frail creatures ever survive these compulsory flights, beset, as they are, with such difficulties. The survival of such large numbers points to the facts that birds must have greater staying powers than one would naturally suppose. The question of food during migration is one that does not trouble them overmuch, thirst being the one great difficulty with which they have to contend.

Very recently there appeared a short article in "The Egyptian Gazette" which puts into words so completely our daily observation of this bird life in Egypt that the thought immeadiatly came to me to pass on to you the descriptive content of this article.

First, however, I want to point out

that here the same as in America there is one bird, and he is quite familiar to us all who does not always migrate. Almost any time of day and I am sure any time of year, whether or not we take the trouble to look, we are aware of the presence of the English Sparrow.

Now in Egypt, since the early part of April when the last of the migratory birds took wing for cooler climates and the seagulls have transferred themselves to the coast of Syria where they nest each year, the sparrows have had our gardens quite to themselves. Here they have mated, nested and brought up their families, in spite of untold difficulties the least of which has been the slovenly nest construction of the parent birds. So many times we have noticed their branches of the high Palm or the cornice unfledged progeny fallen from the of the veranda, there to die of shock or exposure, for it is impossible to replace these ugly little creatures in their unsafe homes. However, in spite of the parents' poor architecture, the presence of cats and hawks, and the small ponds in which several of the small sparrows have found their end, there is a fair-sized flock of these adaptable birds hovering about the newly sown seed-beds and, I must add in all fairness to them, under the bushes where are to be found myriad small moths.

Anothor of the more common birds is the Swallow. Each day since the early part of August large numbers of them have been resting on the telephone wires or in the tall trees along side the veranda. They are wonderful little long-flight aviators and bring joy to all who watch them. Their brief visits give protection from sparrowhawks to the sparrow clan; also to the canaries and other caged birds on the verandas of the neighboring houses.

Directly this marauder of small birds appear—the alarm usually being given by the plaintive calling of the sparrows —there are angry cries from the swallows, a rush of wings and master sparrowhawk is in full flight. Like all cowards he will never face a fair combat.

It is sometime before he appears on the scene again, for he in no way appreciates the reception he receives from his swallow relations. His beautiful plumage and graceful movements make him an attractive creature in spite of his canibalistic tendencies. His daring in order to secure prey is quite remarkable. He has been known, when disturbed in the act of taking a canary from its cage, to go off with the head and return in a few moments for the body and this in spite of being attacked with a piece of heavy wood by the canary's enraged master.

One day, recently, a pair of hoo-pooes arrived to pay their usual visit to the garden which provides them, at this time of the year, with a small grub hidden in the grass, but which they find easily enough with their long curved bills. On they came, their plumage gleaming in the sun; here was the garden containing the food they sought, looking the same as when they visited it last. But not until they reached the sheltering branches of eucalyptus trees, were they free from these impertinent attentions.

Poor Mr. and Mrs. Hoo-poo (or "hid-hid" as the Egyptians call them), there they sat and looking very indignant, endeavoring to compose themselves after the unexpected attack. They plumed themselves erecting the fan-like crest with which their neat little heads are adorned and which looks all the world like the latest thing in Parisian hats. but it was a long time before they dared venture down to the grass which they knew would give them the meal of which they were in search.

In some remarkable way they are able to make their plumage adapt itself to the colors of the eucalyptus bark and it is very difficult to locate them, even with the aid of field glasses; so it is not surprising that the swallows soon gave up hunting for them.

In the trees many bird sounds are heard now, the garden warbler, sedge warbler, a red poll, nightingale and shrike have all been seen and heard, though their extreme shyness make it difficult to see much of them.

The nightingale betrays his whereabouts by a few wonderful notes, followed by the quick flight of a little brown bird into the thick foliage of a

lebuk tree. Usually his family arrive in fairly large numbers, both in the spring and autumn. They usually travel in numbers and become greatly distressed when separated for these sudden bursts of melody are answered, almost immediately, by other nightingales in the garden. It is their way of discovering each others whereabouts.

Sometimes we see a fantail warbler scraping away in the corner of the garden. There is no shyness about him and we are always able to watch him search for food though he will eye us suspiciously and spread out his fantail every now and again as if in readiness to take flight should he consider it advisable.

The kingfisher always makes several visits to take a dip in the pond and incidentally, to take stock of the fish which live there to keep away the mosquitoes. A scream announces his arrival. Then a brilliant flash of blue feathers is seen and he perches himself on the branch of an orange tree overhanging the pond. After plunging into the water several times, disturbing the gold and silver inmates, he returns to the orange bough to complete his toilet, preens his wet plumage, stretches his beautiful wings and, after drying himself thoroughly in the sun, disappears with another scream while the fish consider themselves lucky if their number has not decreased at the conclusion of his visit.

Again, sometimes a large grey heron is seen to fly across the garden. To see him flying, with that long neck of his tucked neatly back into his feather collar always makes one wonder how he manages to dispose of it so completely.

The garden and sedge warblers pretend to have taken up permanent quarters in their section of the garden. In the trees they appear to find the flies exactly suited to their taste, though the sound they make when in search of this dainty, might easily be taken for one of disapproval. Their scolding continues even when taking a shower bath in the fountain where their enjoyment is so apparent that it soon disperses all idea they are complaining.

At another time a bird of the landrail species is noticed to flop into the tree where the warblers spend so much of their time. There he will sit looking a perfect picture of discomfort, first one leg and then the other slipping from under him, as he tries roosting in the trees, a task none to easy for a bird of his construction.

A bul-bul with a bright yellow patch beneath his otherwise black and white, body will be seen to pay a visit to the caged bul-buls of the verandas. It is most amusing to watch the antics of the latter as the visitor will perch, first on one cage and then on the other. The prisoners sing soft little songs under their breath and spread out their wings as if curtsying to him and altogether he receives quite a royal welcome.

The bul-bul's round melodious note reminds one of the black-bird. Like that bird he has an alarm note which denotes the presence of an enemy—usually the sparrowhawk.

Observation of bird life in Egypt, how ever need not be confined to the day only. In the wonderful stillness of the Egyptian nights, when the sky appears indigo and full of suspended stars, the sound of rustling wings and of mysterious cries of the teal, quail and pelican are not so difficult to detect but it would take a real expert to distinguish all the bird sounds heard at intervals in the night.

A WEDDING

Attending weddings is part of a missionary's career and our first invitation came just three weeks after our arrival in Egypt.

We were conducted to the house by the eleven year old sister of the groom. After a long walk through dark streets we entered a narrow doorway and were escorted to an upper chamber where the smiling fifteen year old bride welcomed us with the customary eastern salute—a kiss on each cheek. By that time our eyes were accustomed to the dim light of the room, and we saw the chair placed for us in a semi-circle. That was all the furniture of which the room boasted. But why should there be more? We were the only guests, and the seemingly countless children of the household were

content to walk around and gaze at us or sit on the floor at our feet.

But a second look at the bride told us that she was without a wedding garment. The honor of dressing her had been reserved for us. One dressed her lovely curly hair. Another helped her don the very fancy white silk dress. The rest of us spent our labors on the veil. After she was all arrayed even to her white lace mitts, the mother came in and was scandalized because the bride's face was uncovered. But youth is the same the world over—Hanim wanted the modern: Miss Ruth, too, said it was best, so the mother yielded in a chararteristic way. "As you like. She is your daughter."

Then came the wedding feast. A huge tray piled high with food was placed in the middle of the room. We looked in vain for the silverware. How to proceed was the question. We had been taught to watch our hostess; but the bride's mother shyly refused to eat, and the bride gave Miss Ruth the honor of being hostess. She seemed to have mastered well the art of eating with her fingers, so we watched her anxiously lest we should make mistakes. It took smiles and nods of encouragement from our hostess pro-tem to keep us dipping our bread into the sop of unfamiliar dishes, as it was necessary to do justice to the meal.

After the repast there was a tedious interval till the groom should send for his bride. We took turns singing American love songs and Arabic Psalms. The children came in on the latter with great gusto.

Great excitement in the dark passageway told us that it was time for the procession to start. We reached the outer door, and I found myself being pushed with the bride into the first carriage. I objected weakly but was informed that my white dress had gained for me the place of bride's maid. There were two little girls with us carrying very conventional boquets aflame with lighted candles. The carriage was guarded by ten or a dozen male relatives and we proceeded in state amid wild joy-cries and weird, uncanny music.

Egyptian flags and gay decorations told us when we had reached our journey's end. Then I discovered that my new found duties as bride's maid had just begun. I was led to the platform and seated as the bride's right hand maid. I might have enjoyed my seat if I hadn't had to use all my strength to keep the chair on its four legs—so great was the mob of children that tried to push me over to get a closer look at the bride. She, meanwhile, was as meek as becomes an Eastern woman in her place. She was not supposed to look happy, although I was inclined to believe she was.

Then the long Coptic ceremony started. The bishop read or recited a lengthy speech in a dry undertone. Not even the two most concerned could distinguish the words. Then a blind man came up to the platform and banged away on a three-cornered iron pipe chanting the while. It sounded to me just like the hot waffle man, but I was wrong again. He was chanting a part of the Gospel of John. (We thought it the longest part.) Then the bishop tied together the handkerchief of the groom and that of the bride, went through another long chant, and joined their hands. A few men from our very close audience seized the groom and carried him away on their shoulders. The wedding was over.

L. V. POLLOCK.

THE FOWLER ORPHANAGE FOR GIRLS, CAIRO.

Here she comes, here she comes. The missionary looked up as she rode into the Orphanage garden on her bicycle, to see many bright eyes and laughing faces pressed close against the latticed fence separating the playground from the garden and looking from the kitchen windows. And then a scamper of flying bare feet indicated their ascent up the dormitory stairs to a place of vantage.

It was Monday and the day when the missionary nurse made her weekly visit to overlook their general health and advise her helpers what to do with the various cases. The children had been waiting for half an hour to see who would be the first to announce her approach and then to await her greeting with shy smiles or bolder salams.

The corner of the room set apart for the medicine cabinet, was lighted by a very narrow window looking out on the playground, but this light was sufficient to see down sore throats and into bad eyes, and soon a mob of girls of all sizes from four year old Fika to fourteen year old Fatheeya and Skandara, filled the little room. Here, assisted by Baheeya or Miriam, the missionary lady inspected sore eyes, sometimes swollen shut, sore heads (physical not mental, altho they sometimes figure also), scratches, bruises and splinters and headaches, the latter being tenderly swathed in a voluminous rag or head-handkerchief and gauranteed to give the owner a good headache if she did not already have one. With much giggling and snickering the smaller ones would present a plump arm or leg on which might be a tiny scratch, already healed, just for the sake of seeing the missionary lady and maybe get a dab of iodine (which is much like henna a dye which the Moslems put on hands and feet and hair on festive occasions), to their great satisfaction. But Baheeya, with a friendly cuff on the head, would send them off downstairs still snickering over their trick. After applying iodine, eye-drops or salve and administering salts or oil, she talked awhile with the teachers (in her jerky Arabic) much to their amusement and joy or perhaps with some of the older girls, it being a great treat to them to have a visitor. And then after a chat with Miss Barnes, the superintendent, a short call on the Giffen family who live in part of the building, and a few salams to the teachers who accompany her to the gate, the missionary lady mounted her "iron donkey" as the natives in the villages call it (meaning her nice, red, American bicycle (with one English tire) and scorched down the street to the Abbas boulevard, accompanied by the shouts of the children from their playground.

Fatheeya, one of our oldest girls, had such a bright, smiling face, it was a pleasure to see her. And besides this, she was always so obedient and a joy to her teachers. She learned her verses and songs well and took part in all the work, play and worship with much interest, but she had not found Jesus as her Savior nor learned to pray to Him. We had all been praying especially for her, knowing that her time in the Orphanage was probably short as her Mohammedan relatives were trying to persuade her to return to them, when an incident occured which has filled us with anxiety and sorrow.

One Saturday morning not long ago, two of the younger teachers had some errands in town and, as is often the case, begged permission to take one of the older girls along. The Superintendent, not realizing that it was Fatheeya who was the one chosen to go, gave the permission. Sometime later two frightened and worried teachers returned and poured forth their tale, breathlessly, into her astonished ear. It seemed that, as they entered one of the big stores, the two teachers went in first and after they were inside, they looked around for Fatheeya, thinking she was still behind them, but Fatheeya was no where to be seen. They were confused—they hurried back to the door and looked, frantically, up and down the street but the crowd was large and the trams, autos. and carriages shut off their view. What should they do! They searched the store again but hopelessly and giving up in despair, returned home to pour out their stories to the Superintendent.

What has become of Fatheeya? Who knows? Some think that a carriage was waiting outside that store and that she was seized and driven quickly away—it would be very easy. It must have been fixed up beforehand in some unknown way. Perhaps on Visitor's Day her relatives had persuaded her to agree to their scheme! Who knows? Have they taken her to do their drudgery or to marry her off to some Moslem? At any rate, they have removed her from the Christian influences which they hated. May the words she has learned and the songs she has sung come back to her in that dark Moslem house and show her her Savior! Pray that this promising bud may still be saved and brought into the Shepherd's Fold. "My Word shall not return unto me void."

ESTHER W. WILSON,
Cairo, Egypt.

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

"MY THANK OFFERING."

Of all the privileges afforded to the Christian, for joy and inspiration, the giving of a thank offering is surely one to be treasured. And it must be understood and thought of to be fully enjoyed.

Obligations of course come in the life of a Christian, and often they press hard upon one's condition to meet them. We would not avoid them nor complain because of frequency. The placing of my thank-offering is or should be, a joyous service to be anticipated. I can never give a thank offering adequate to my blessings.

Just to be thankful that my birth was in a Christian home; and in a land of Christian privileges, would require all the means I could accumulate in a life time time were it to be paid in sacrifice.

I simply could not be able to express the rightful gratitude in money. We would all have to become paupers. But praise be to our living God, and Great Redeemer Jesus Christ we are not required to pauperize our living—"Sacrifice nor burnt offering can to Thee no pleasure bring, but a spirit crushed for sin, contrite broken heart within, Thine accepted sacrifice, Thou Oh God wilt not despise"—

The joyousness of giving an annual thank-offering begins twelve months before. Did you ever calculate what a sum would pour into the Thank-offering if all the women, young women and children of the United Presbyterian Church would give the minimum sum, "One Penny A Day." Some of us are very fond of calculating what could be done and what might be done if so and so could be done. Our Sainted friend Mrs. Mary Clokey Porter and I again and again reveled in these figures and we would say "Oh it can be done when all the women learn to love this blessed service." Suppose you figure this out for yourself, 75,000x3.65). I like to think of the joy of the thank-offering service. I never want to lose the blessed privilege.

All through the year we bring our sums pledged to the "Budget" but the day of the ingathering is especially my own to enjoy beause it is filled with grateful thoughts of the year.

What marvels of experience our missionaries relate concerning the giving of a thank-offering by the women who so recently have learned the way to express gratitude. We are shamed when we hear of the stories, so greatly do they give praise to God ond we seem only to give the minimum sum too often.

* * *

This Egypt Special Number certainly does credit to our mission in Egypt. Conditions create problems that are woven into the daily life of the missionary.

The time is past when the candidate for the foreign mission field can say it is an easier job to go into the foreign field than to labor at home.

Since the establishing of the United Presbyterian Mission work in Egypt, the entire world influences conditions in every field. We are dependant upon the changes occuring. This certainly is a fine number from Egypt.

HOW MANY?

How many people who attend theatrical performances ever get up and go out when a disreputable or suggestive dialogue or picture are part of the performance. There are very many such performances every day in America.

In a town which boasts of its high intellectual and musical taste, a picture show was so vulgar that the theatre men themselves posted paper over the bill boards announcing the performance. In response from a woman's club several persons who attended the show frankly admitted that the films were indecent in the extreme, and at the same time said to their knowledge, *not one person left the building in protest.* How many of the sightseers were church people? How many show goers old and young are being harmed by the questionable theatrical presentations on the stage and screen? "How many?" diseased and distorted views of life come back into the lives of the people who are looking night after night at the views of film land?

Last year in one county in a western state, the unhappy marriages were one out of every two. That is for every two marriages there was one divorce and a significant fact that came out of a questionaire submitted to the officials who dealt with these unhappy couples was that impure imaginations and perverted habits were stimulated by the theatrical exhibitions.

"How many" censor boards are doing anything to clean up the business? Profiteering is bad; Political selfishness is worse but a perverted mind is worst of all. "How many" bad citizens are the amusement people making every night? It is a fair question. "How many" care what is being done?

* * *

THIS COUNTRY'S NEED.

The one great need of the United States is a genuine REVIVAL of Jesus Christ's RELIGION.

The recent race riots in Oklahoma emphasize this need.

The reckless waste of people's money in voting for a $500,000,000 navy emphasizes it.

The growing Sabbath desecration and enormous expenditures for frivolous amusements emphasize it.

The hatred of different classes of society demands it.

The scandel of divorces exceeding anything known in history, except the history of Japan, emphasizes the need of RELIGION in the heart of this nation.

The pagan profiteering, which has robbed the people of billions of money with no steps taken against it, worth mentioning, demands a complete upheaval of standards. And nothing will bring it except a RELIGIOUS REVIVAL in the heart of this nation.

This nation does not need a revision of the TARIFF in order to bring in prosperity. It needs RELIGION!

This nation does not need increased trade with other nations in order to restore prosperity. It needs RELIGION in the heart.

Pray for a revival of RELIGION in these United States if you love your country. True patriotism at the present moment calls for a love of God and brother man.

America's need is a RELIGIOUS REVIVAL! We have loved our country. It is time now, if we want to love her for her future salvation, that we love our God and our Fellow Man.

The great need is RELIGION. Not Statesmanship. Not diplomacy. Not economics. Not politics. Not laws, but RELIGION, the RELIGION of Jesus Christ the Redeemer of the world.

And the place to begin is in the church membership, especially those who indulge in pleasure on Sabbath day. The automobile is the devil's vehicle to carry church members from their religion.

C. M. S.

QUESTIONS

By the Editor.

Who is the Co-Editor for Egypt? What does she write of the New Egypt? Of the Opportune time for the Christian Missionary?

What population of Egypt is Moslem? What important change in 23 years? What particular thing has made the change? A passage of Scripture will give answer. Have you read of the "Eddy Campaign" in Egypt?

Who are the Copts? Who is Abadir Hakim? What does he write of the history of the Coptic Church? Its decline and cause?

What Scotchman began work in Alexandria and when?

Who is Moawad Hanna?

Do you know of a veteran native minister whose death occured recently?

Is there any other missionary society at work in Egypt?

How many years has the United Presbyterian Church been at work in Egypt?

What does one writer say of the custom of child marriage and has Christian education made any change for woman—in marriage? In medicinal care? In the custom of mourning? How many trained native leaders are at work?

Who is Carrie Buchanan? Who is Margaret Smith? Who is Anna Y. Thompson? Mrs. Harvey? Mrs. Finney?

Can you calculate the number of years they have given to Egypt?

How many years has Dr. and Mrs. Giffen and Dr. and Mrs. J. A. Alexander, also Mrs. Andrew Watson (do you know her) spent in the mission of Egypt?

Have any students from our colleges in Egypt taken a course of study in America and do you know for what purpose?

Have you read Mrs. R. S. McClenahan's article.

Have you read of the tragedy of babyhood in this issue?

Is Egypt a manufacturing country? Is it likely to ever be?

What are the problems of the future to the farmer?

Have you read how the average farmer lives? What he has to eat?

What particular insect would you prefer if you were a missionary in Egypt?

Has the church any obligation with sanitation? With medical care of the people? Is it our business to teach the people how to live? Why?

What does Dr. Henry say of an evil that is not much talked about in Egypt?

After careful study of this issue would you exchange places with the Egyptian woman? What makes the difference?

Has the difference cost you in gratitude any undue sacrifice?

Is there anything in our so called Christian land detrimental to our womanhood? We smile as we read of the "Wedding." Has the canker of divorsedivorse in America no apologies?

Where do you send your subscription for the Women's Missionary Magazine—and who is the treasurer of this Magazine? Where do you send for leaflets, helps for study and where do you send for text books?

How much will your Presbytery give in the thank-offering? Do you read the Thank-offering department? What does the Freedmen Secretary say in this issue? What requests for clothing are made by the Home Secretary? What does Mrs. Alter think of Vermont? What are the mission study text-books for 1922? Do you know the writer of the Foreign Mission study book? Do you plan to study Missions or simply read the articles?

Who is Kate Hill? Has she anything to say about the Women's Missionary Magazine?

Do you believe the "Goal" will be reached in your Presbytery?

Why do you say "YES"!!

OUTLINED PROGRAM FOR MISSION STUDY 1922.

THE WATCHWORD FOR THE YEAR:

Thus saith the Lord, Keep ye Judgement and do justice for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the Son of man that lay eth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Isaiah 56: 1-2

STUDY BOOKS—1922.

Foreign Misssion Study

''Facts and Folks in Our Fields Abroad.''

By Anna A. Milligan.

Home Mission Study

''From Survey to Service.''

By H. Paul Douglass

The study books are on sale at the Women's Board Rooms, 904, Publication Building, 209 9th Street, Pittsburgh, Pa.

Make orders payable to Elizabeth Milligan, Literature Secretary. Do not send any orders for study books, or literature for helps to Xenia, Ohio.

A little care on the part of the sender will save time, work and money.

The Price of the text books is cloth, 75 cts. Paper cover, 50 cents. Send price of book with order.

Only the Women's Missionary Magazine and Outlined Program can be obtained at Xenia, Ohio.

Send all subcriptions to the Women's Missionary Magazine to Xenia, Ohio.

''Facts and Folks in Our Fields Abroad.''

By Anna A. Milligan,

Educational Secretary of the Foreign Mission Board of the United Presbyterian Church and published by Foreign Board.

Introductory Note: "This study book is written to meet the need of the hour in the United Presbyterian Church for such a fresh challenge to foreign mission endeavor. It is addressed to all those who are related to the United Presbyterian Church, and claims from each that measure of Co-operation which He alone can give an which is necessary for the realization of the great objective—carrying the Christian Gospel to the Mission fields of our church—Egypt, India, the Sudan and Abyssinia. Miss Milligan seeks in the pages of her book to undermine ignorance by a vivid portrayal of conditions abroad; she has tried to awaken a sense of Christian responsibility and church loyalty by tracing the guiding hand of God in the life of the denomination. Surely the appeals which this book presents must be dynamic in the life of every reader."

Charles R. Watson, D. D.

HOME MISSIONS.

''FROM SERVEY TO SERVICE.''

NOTE. "Organized Christianity is on trial as it has not been since the closing decade of the eighteenth century and early years of the nineteenth century. Recent years have amassed a volume of accurate knowledge about our land, its people, and its enterprises. Rich results of such surveys are available, valuable to us in the effort to adapt organized Christianity to the changing conditions."

The study of ''Facts and Folks in Our Fields Abroad'' will be in charge of Mrs. J. P. White, a writer whom our readers have learned to greatly enjoy and whose articles are used with great profit and interest.

The Home Mission study book, ''From Survey to Service'' will be well surveyed by Mrs. Haidee Ewing Rankin. Mrs. Rankin has a wide experience in Home Missions, its successful and its more difficult problems.

Most of her husband, Rev. I. C. Rankin and her own energies have been in behalf of the Home Mission field. Our readers and all students of mission study classes will find the Women's Missionary Magazine for 1922 of unprecedent importance and value.

No less in value of the most varied interest are the special numbers we give for study. Especially Egypt, India, The Sudan and Abyssinia numbers. This with all the foreign correspondence and the monthly report of secretaries of our Women's Board and the large July number makes the small cost of one years subscription most insignificant in exchange. If the women of the United Presbyterian Church are in earnest as church members there will be a Women's Missionary Magazine in every home of the church by December, 1st, 1921.

Editor of Woman's Misssionary Magazine.

JANUARY

''FACTS AND FOLKS IN OUR FIELDS ABROAD.''

Section 1.—The Story The Records Tell.

Chapter 1, The Day of Small Things.

Scripture, John 4: 31-38.

Answer to Roll Call, A Bible Promise.

Topics for Discussion.

1. Beginnings.
2. Our Pioneers.
3. The Choice of Fields.

Pageant ''The Arrival in Cairo''

Questions

HOME MISSION STUDY—''FROM SURVEY TO SERVICE.''

Theme: ''The Church in sacrificial outreach to a needy world is most divine when most practical in its service.''

Chapter 1. Prov. 29: 18.

The Church a Service Agency for the People.

1. Why a school survey? Why a church survey?
2. What has the religious survey taught? Spiritual illiteracy etc.
3. Chief obstacles to effective service.

''Knowledge is power.''

FEBRUARY

"FACTS AND FOLKS IN OUR FIELDS ABROAD."

Section 2—Forward Movements.

Chapter 2, The 407 Movement.

Chapter 3, The New World Movement.

Scripture, Matt. 9: 35-38.

Roll Call, Name of a new Missionary.

Topics for Discussion.

1. The Call from the Fields.
2. The Response of the Home Church.
3. The Plan of the Campaign.
4. The Promise of the Future.

Debate: Resolved; That until the 407 have been secured the Board should place no age limit on applicants for foreign service.

HOME MISSION STUDY—"FROM SURVEY TO SERVICE."

Chapter 2, Malachi, 1: 11.

The Reach of the Church, or The Problem of Distance.

1. Roll call of distant possessions.
2. The West with its overlapping and rivalry needs new plans.
3. The urban and rural churches co-operating to solve their common problem of distance.

"Some day in every place prayer will be made."

MARCH

"FACTS AND FOLKS IN OUR FIELDS ABROAD."

Section 3—By Way of the Mind.

Chapter 4, Educational Efforts.

Scripture, Psalm 67.

Answer to Roll Call—Name of a Misson School.

Topics for Discussion.

1. Educational Progress in India.
2. Debate, Resolved: That poverty is a greater hindrance to education in India than social customs.
3. Egypt, a strategic educational center.
4. Higher Schools of Learning in Egypt.
5. The Educational Situation in the Sudan.

Questions.

HOME MISSION STUDY—"FROM SURVEY TO SERVICE."

Chapter 3, Deut. 10: 17-22.

Mankind on the Move, or, The Problem of Transcience.

1. Migration of Races.
2. Migration of farm tenants, of seasonal laborers, harvest, cotton, fruit picking, canning, etc.
3. Student migrants, tourists and vacationists.

"The dust is old upon my 'sandal-shoon'
And still I am a pilgrim."

APRIL

"FACTS AND FOLKS IN OUR FIELDS ABROAD."

Section 4—The Healing Touch.

Chapter 5. Medical Service.

Scripture, Mark 1: 29-45.

Answer to Roll Call—Name of a Hospital or Physician.

1. How the Need is being met in India.
2. Physicians and Hospitals in Egypt.
3. The Call of the Sudan.
4. The Regions Beyond—Abyssinia.

Pageant—"Hanging the Sign."

Questions

HOME MISSION STUDY—"FROM SURVEY TO SERVICE."

Chapter 4, Rom. 10: 12.

Barriers Between Neighbors, or the Problem of Difference.

1. Differences, occupational, environmental etc. within American population.
2. Differences in urban life, in rural life.
3. Distance plus Difference

"Perform the doing of it."

MAY

"FACTS AND FOLKS IN OUR FIELDS ABROAD."

Section 5—Preaching The Gospel.

Chapter 6, Evangelistic Work.

Chapter 7, The Church in the Fields

Scripture, Matt. 28: 8-20.

Answer to Roll Call. Name of an Ordained Missionary or Native Pastor.

Topics for Discussion.

1. The Harvest Field.
2. Outstanding Native Leaders.
3. First Fruits in the Sudan.
4. Self Support.

Pageant—The Native Church.

Questions

HOME MISSION STUDY—"FROM SURVEY TO SERVICE."

Chapter 5, Luke 10: 25-37.

The World's Brand, or, The Problem of Prejudice.

"Would you rather be born blind—or black?"

1. Power of Prejudice.
2. Prejudice in localities, in labor, social life, business, church.
3. Prejudice is repressive and depressive.

JUNE

"FACTS AND FOLKS IN OUR FIELDS ABROAD."

Section 6—Whom Shall I Send And Who Will Go?

Chapter 8, "Lovest Thou Me?"

Scripture, Matt. 7:15:27, Jno. 17: 18.
Answer to Roll Call—A Missionary Text.
Topics for Discussion.

1. The Great Command.
2. The Great Need.
3. The Great Dedication.
4. The Greatest Service.

Questions

HOME MISSION STUDY—"FROM SURVEY TO SERVICE."

Chapter 6, Ezekial 34: 20-31.

Home Missions and the World of Work.

1. Labor in rural life. Farm tenancy.
2. Labor in urban and rural industries.
3. Stewardship.

What does the survey reveal?

"The rank is but the guinea stamp
The man's the gowd for a' that."

JULY

HOME MISSIONS

Bible Reading
Proverbs 3: 11-20.
Roll Call.
Important events in Home Missions.

Topics for Study.

1. Home Missions in the Cities.
2. The Church and the Immigrant.
3. Frenchburg College.
4. The People of the Southern Mountains.
5. The American Bible Society.
6. World wide Prohibition essential.

THE GREAT NORTHWEST.

1. Establishing a United Presbyterian College.
2. Advisability of Extending into this Region the Annual Bible and Missionary Conferences of the United Presbyterian Church.
3. The Great North West as a leader in Prohibition.
4. Mormonism—An ever Present Menace.

AUGUST

The Women's General Missionary Society.

Bible Reading—Titus Chapter 2.
Roll Call, Current Mission News.

Topics for Consideration.

1. The Annual Report.
2. The New World Movement.
3. The Thank-Offering.
   (a) Its Importance to the work.
   (b) Its value to the individual.
4. The Women's Missionary Magazine.

SEPTEMBER

Freedmen and American Indian.

Bible Reading—Ezekial, 17: 22-24.
Roll Call—Where are the Freedmen stations?

Central Thought.

"Self-discipline, Self denial, Self Control, are the only gateways that lead to the marvelous light and liberty of the children of God."

Freedmen's Missions.

1. Educational Problems.
2. Negro Folk Songs.
3. Noted Characters among the Negroes.
4. The Land—The Foundation for Economic Independence.
5. Lynching—A National Menace.

The American Indian.

1. The Race Awakening.
2. Indian Reminiscences.
3. The Mission of the Dominant Race. (Showing the very plain duties and responsibilities of the Anglo-Saxon race to the Indians, Industrially, socially, politically and religiously).
4. Indians and Industries. (Telling the natural industries among Indian peoples and the the fact that many of them are now engaged in the white man's industries, fishing and logging in the Northwest, farming in the Southwest, etc. etc.)
5. Community work among Indians: Its Need and Nature.
6. Our Work—Tama, Iowa, Warm Spring and Simnasho, Oregon. See Annual Report.

OCTOBER

The Sudan and Abyssinia Missions.

Bible Reading, John 8: 12-30.
Roll Call—Who are in the Sudan? Who are in Abyssinia?

Central Thought.

"And this Gospel of the Kingdom shall be preached in all the world for a witness

unto all nations; and then shall the end come.''—Matt. 24-14.

Topics For Sudan Special, 1922.

The Work of other Missions in the Northern Sudan.

The Sudanese Woman's Home.

The Church in Northern Sudan.

The Moslem Schools and Christian Schools of Northern Sudan.

*Hinderances in the Medical Work at Dolieb Hill.

*The Village Work.

*Problems that confront the House-wifes in the Southern Sudan.

*In the Clinic.

*Customs of the people of Abyssinia.

An Error in Medical Technique.

Recreation at Nasser.

A Day's Work at Nasser.

Extracts from Letters from the Native Workers.

*These topics may be subject to change.

Mrs. R. L. Edie, Editor for Sudan.

Abyssinia.

A year's Christian work in Abyssinia—by Doctor and Mrs. T. A. Lambie.

Mrs. T. A. Lambie, Editor for Abyssinia.

NOVEMBER

EGYPT

Bible Reading, Jeremiah 31: 1-10.

Roll Call—Current events in Egypt Missions.

''The Church has come to its greatest hour in its history. Will it measure up or fall down?''

Subject for Consideration.

The Egyptian Woman.

It is impossibe to give you now a list of the titles of the different articles which will be presented to you in the 1922 Egypt Special for they are dependent upon the much research which will be necessarily be required to write illuminating stories about

The Awakening of the Egyptian Woman.

In the meantime, will you all who love Egypt give yourselves to earnest prayer for the seven millions of Egyptian women and girls, that there may be a real soul awakening, and that as they awake it may be to see Jesus and to be lead forth into the Way of Salvation.

Yours for Egypt.
Minnehaha Finney,
Editor for Egypt.

DECEMBER

Program For India Special, 1922.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. James 1: 5.

Scripture Lesson, Ephesians 3.

Roll Call—

Name our oldest missionary on the field.
Name six missionaries who have had **over forty years service.**
Name eleven who have served over thirty years.

Topics for Consideration.

1. Some of the most pressing problems of our field.
2. And what is being done for their solution.

Mrs. E. L. Porter,
Editor for India.

The Women's Missionary Magazine not only supplies a program for use in societies, but larger still, plans to give every reader information upon all subjects to be studied month by month. The purpose and need for systematic mission study is no longer debated. We need to know, and we are thankful for the opportunity to obtain information at so little cost to us. Without any apology for making claims to the merit of our publication—the Women's Missionary Magazine—we do feel the labor to make this monthly Magazine a help to mission study classes deserves a larger circulation in every congregation than it has.

Everything from cover to cover in this periodical receives careful and prayerful consideration in its value to the Kingdom of Christ. We have no idle words. The women and men who write for the pages of the Women's Missionary Magazine are busy, devoted people in behalf of the cause represented. If in every home of the United Presbyterian Church there was a purpose to know of the affairs of the Kingdom as represented in Christian Missions, there would be a desire in that home to read the Missionary Magazine.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

805 Taylor Avenue, Avalon, Pittsburgh, Pa.

Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

BE THANKFUL.

Among the first words we each learned in early childhood were these "thank you." How many times it was impressed upon the young mind, that after each kind word or deed we should say "Thank you." These words are often on the lips, and we consider those very thoughtless and ungrateful who omit to thank their benefactors. It is very easy for all to say "Please" when we desire something, but harder sometimes to say thank you after we have received it. When we express our thankfulness, do our thoughts go past the giver of this gift to the giver of all gifts?

A lady once asked a man of means if he would help a poor little boy whose parents were dead and without friends. He became very much interested in the story and gave her a generous gift. The lady thanked him and said "When he is old enough I will teach him to thank you for your great help to him." The good man replied, "No! you are mistaken. We do not thank the clouds for the rain. Teach this boy to look higher, and to thank Him who gives rain to the clouds and gives me the means to help.

Paul would have us to be "giving thanks always for all things unto God the in the name of our Lord Jesus Christ." "In everything give thanks: for this is the will of God in Christ Jesus concerning you."

David was never tired of praising and thanking God, and that spirit of thankfulness is breathed throughout the Psalms. Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name."

"O give thanks unto the Lord; for He is good: for His mercy endureth for ever."

We are often selfish that even in our prayers we are too ready to confine ourselves to asking for what we want, and we forget to thank God for what He has already given us. Paul in his letter to the Philippians said "in everything by prayer and supplication with thanksgiving, let our requests be made known unto God."

How happy our lives would be if we could learn to continually thank Him for all our blessings. He gave us everything we enjoy. Are we thanking Him?

The story is told of a Godly Scotch woman, that on her death bed, when her mind was wandering, she imagined she was keeping house and performing all the tasks as in the days of health. One day she became very much disturbed and said to those around her that they had remodeled the old home and that every thing had been finished very well, but she added "There's a'e thing thats been forgotten. Somebody should ha'e been asked to print abune the front-door 'Goodness and mercy Ha'e followed us a' the days o' oor life'."

This woman had lived many years and could testify to His goodness to her all the way through even unto the close.

The most of us in looking over the past could say, There's a'e thing that's been forgotten.' We have enjoyed many things and when we begin to sum them up we find them more than we can number." Goodness and mercy have followed us all our days."

We have splendid memories for all our trials, worries, sorrows and losses and disappointments but so easily forget our blessings. These blessings of His come every day, yet how many days we do not recount them.

The thank-offering box is one way for us to learn to say "thank you" daily. It stands as reminder of the many blessings we have received. At this time all are looking forward to the coming "Ingathering" when we will bring the sum of our daily gifts and present them to Him.

I know it would be splendid experience for us each one to sit down and make a list of our blessings. Do not try to do this in the working hours but at the quiet time. Think of the gift of His son and all that has come to us because we have heard of Him, also what it

means to live in a country where He is known, also what a christian home means, the church, the missionary societies.

What a blessing it is to have health, sight, hearing, love ones, neighbors, friends, opportunity to work for Him and for others. You will not know when to stop when you begin the list of your blessings.

Once a little boy wanted to count the stars, His father said for him to count them all. In a very few minutes the boy said I counted two hundred seventy three and have only begun. Oh I did not know there were so many stars."

If we count God's mercies we would be constrained to say, like this little boy "Oh I did not know there were so many."

"For the beauty of the earth
For the beauty of the skies,
For the love which from our birth
Over and around us lies.

For the beauty of each hour,
Of the day and of the night,
Hill and vale, and trees and flower,
Sun and moon and stars of light.

For the joy of ear and eye,
For the heart and mind's delight,
For the mystic harmony
Linking sense to sound and sight.

For the joy of human love,
Brother, sister, parent child,
Friends in earth, and friends above,
For all gentle thoughts and mild.

We thank Thee, then, O Father,
For all things bright and good,
The seed time and the harvest,
Our life, our health, our food.

No gifts have we to offer
For all Thy love imparts,
But that which Thou desirest,
Our humble thankful hearts."

THE THANK-OFFERING QUESTION BOX.

No. 1. Does the Thank-Offering Secretary of Women's society plan program for Junior society?
Ans. If all societies unite in one service the Thank-Offering secretary and Junior Superintendent should plan together. If Juniors have their service the Superintendent should plan it.

No. 2. Who should fill out the report blank for each society?
Ans. The Thank-Offering Secretary of each society.

No. 3 Should the Thank Offering Secretary take charge of the money and send it to Mrs. Hill?
Ans. The Thank-Offering Secretary does not handle the money at all. The treasurer of the society receives it as soon as collected. She sends it to the Treasurer of the presbyterial.

No. 4 Where can we find the names of Life Members?
Ans. In July, 1917 number of Magazine, Vol. 30 find names of those made life members from 1886-1917. Each July number since has contained names of the previous year. In the July number of 1921 are printed all names received before since Jan. 1st 1921.

No. 5. What use is made of Life Membership money?
Ans. Please send for Mrs. Hills leaflet, "Life Membership".
No. 6 Should the Thank-Offering Secretary pay the one who makes the Thank-Offering address out of the money she received in the basket?
Ans. No. No. No. No. All expenses of the ingathering should be paid from the contingent fund. The money received is love offerings, not expense money.

No. 7. What privileges are accorded life members at the annual convention of the Women's General Missionary Society?
Ans. Entertainment in the homes of the community for lodging and breakfast; taking part in the conferences and discussions; and every privilege accorded the regularly appointed delegates.

If there are any questions you desire answered in this department, please mail them to 805 Taylor Ave, Avalon, Pittsburgh, Pa.

A REQUEST

Please send all orders for supplies to 905 Publication Building, Pittsburgh, Pa.

VERY IMPORTANT

Plan to have your Ingathering early. The money is sent by the society treasurer to the presbyterial treasurer and by her sent to Mrs. J. B. Hill, General Treasurer. You realise that this will require some time. The books of the General Treasurer close for this Thank-Offering December 31st, 1921.

IMPORTANT TO PRESBYTERIAL THANK-OFFERING SECRETARIES.

On September 6th there was mailed to you a package of blanks sufficient for all societies in your presbyterial and your annual report blank. Also a postal card to acknowledge the receipt of package. Please fill out and mail card at once. If you have not received your package notify us at once and another set of blanks will be sent.

The White blanks are for the Women's, the Blue for the Young Women's and the Pink ones for the Junior Societies. The Buff colored one is for the Presbyterial report. This blank is different than previous years, note the questions and return with all answered. All blanks should be sent to the societies very soon. Use whatever method you have found best. If you have not sent a personal letter to the Congregational Thank-Offering Secretary try it this year. Encourage each one to go FORWARD in 1921. Have each society give a Thank-Offering and get a report from each. Last year eighteen Presbyterials were on the Honor Roll, that is every society in eighteen Presbyterials gave a Thank-Offering and reported same on time. We are hoping all presbyterials will be on the Honor Roll when the report is given next convention. There may be a few congregations in your presbyterial that have no organization, have these plan a Thank-Offering service. Last year eleven congregations gave a thank-offering.

Help new societies to plan their Thank-Offering service. Last year seven new societies gave their first thank-offering. The societies in your presbyterial are looking to you for help in all their plans. Keep in close touch with all, visit all where it is possible.

Some may forget to send the report blank to you on time, keep reminding them of this duty until you have a blank returned from every organization.

If the General Secretary can be of any help to you please tell her. Any plan you have found helpful in your work send it to us, it may be just the plan some others could use with great benefit.

May God richly bless all your work.

FOUR IN ONE.

September first there was mailed from this office a letter of four parts, to each President of Women's Young Women's societies and to Superintendents of Junior societies. This consisted of:

First. Message to all societies for 1921.

Second. Message of the returned blanks.

Third. The new pageant "The World Call."

Fourth. The new list of supplies with order blank attached.

These were mailed to the President of the society when the report was sent to the Statistical Secretary in April 1921. If there has been any change since that time will you please give to the acting president.

I hope these will be read to the members at your first meeting and then be kept by the Thank-Offering Secretary of the society. The supplies you need for your programs as well as those needed for the Thank-Offering service should be ordered soon. Make good preparation now for the Ingathering later in the season. We can not have good results if our work is all done a few days before the Ingathering.

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Avenue, Dormont, Pa.

MOTTO: "PRESS THROUGH."

AIM: "HAVE FAITH THAT RIGHT MAKES MIGHT, AND IN THAT FAITH DARE TO DO YOUR DUTY AS YOU UNDERSTAND IT."

YOUNG WOMEN'S SPECIAL WORK.

Foreign Special: Support of Pasrur Girls' Boarding School. Amount needed, $4,4350. Home Special: Salaries of three missionaries: Miss Eva Johnson, Henderson, North Carolina, Jubilee Hospital; Miss Elizabeth McMillan, Frenchburg, Kentucky, Matron of Dormitory. Miss Laura Sawhill, City Missionary, Spokane, Washington, Amount needed, $2400.

NEW YOUNG WOMEN'S SOCIETIES.

Beaver Valley Presbyterial—Wurtemburg, Mary C. Breaden.

Circle—12 members—Pres. Miss Hannah White, Elwood City, Pa. R. F. D.

Chartiers Presbyterial—Houston Mission Circle—19 members. Pres. Miss Olive Hickman, Houston, Pa.

FIFTY SOCIETIES OF A GAIN THIS YEAR.

It can be done, but will not be unless the "society—less" congregations and congregations needing a new organization to care for the graduating Juniors and other teen age girls make a real effort to organize. An education in the High School is most essential. This school cares for the teen age. The church is calling for trained leadership. Shall the church fail when public education wins? The success of this work depends—humanly speaking—on the individual congregation and leader.

A BEGINNING

September first showed a credit of $500 less nine to the Young Women's Special fund. Let us not forget that we fall short of the askings last year by nearly fifteen hundred dollars. Only 268 societies contributed to this fund. The asking for 1921-22 exceed last year's by $250.00 or a total of $6750. No shortage will be experienced if each society does its share. There is no time so good as the present for making a good start.

THE BUDGET CARD.

Curious name? Yes. When this method gets into full swing every member will be keen to hear just how much the contributions have increased. Did you hear about the society that almost tripled its pledges in a little over a year because it introduced the budget cards? If you want to know about it, drop a line to this department.

Old methods are often good, but nothing contrived by man is so good but it can be improved upon. Better give the budget card a fair trial until a better system overshadows it. "Do it now" is a good slogan for each one of us.

BIBLE READING.

Long-suffering, (or patience), Gentleness, Goodness.

1. Num. 14: 11-21.
2. Eph. 4: 1-7.
3. 1 Tim. 1:12-17.
4. Isa. 40: 25-31.
5. Rom. 12.
6. 1 Thess. 5: 12-23.
7. 1 Tim. 6:6-16.
8. Jas. 5: 1-11.
9. Luke 8:4-15.
10. Rom. 5:1-6.
11. 2 Cor 6:1-10.
12. Matt. 11:28-30.
13. 2 Tim. 2: 19-26.
14. Tit. 3: 1-7
15. 1 Thess. 2: 1-12.
16. James 3: 13-18.
17. 1 Peter 2: 17-25
18. 2 Sam. 22: 29-37.
19. Psa. 16:1-11.
20. Psa. 27.
21. Psa. 31: 19-24.
22. Psa. 33: 1-12.
23. Psa. 65.
24. Psa. 145: 1-10.
25. Ex. 34:1-9.
26. Isa. 63: 7-14.
27. Rom. 2: 1-11.
28. Eph. 5: 1-11.
29. Hosea 6: 1-11.
30. Rom. 15: 1-14.
31. Matt. 19: 16-26.

BIBLE QUESTIONS (continued)

See first of list in September issue of Magazine. Find References.

25. Of what country was Ruth a native?
26. Of whom is Christ said to be the "first fruits?"
27. What was Nehemiah's position in Shushan?
28. Who reared Esther?
29. Who was first president and by whom appointed?
30. Finish the sentence, "A soft answer"—
31. Which is the first prophetical book?
32. Whose dream did Daniel interpret?
33. In whose tomb was Jesus laid?
34. Who broke all the commandments at one time?
35. State a Biblical fact containing the number 3000.
36. Who was the author of Acts?
37. Who was the first Jewish high priest?
38. Name the three arks mentioned in the Bible.
39. What was the first of the ten plagues?
40. Who wore the first bridal veil?
41. Who was Jochebed?
42. Name the first command in the Bible.
43. Who saved themselves with mouldy bread and old shoes?
44. Where did the Israelites first camp after crossing the Red Sea?
45. How often did the year of Jubilee occur?
46. How long did Israel mourn Moses' death?
47. What two womens' names are titles of Bible books?
48. At what city did Paul first preach?

ANSWERS TO SEPTEMBER QUESTIONS.

1. Gen. 30: 21.
2. Ex. 2: 21.
3. 1 Kings 12: 28-29.
4: 1 Kings 19: 19.
5. Titus 3: 13
6. Joshua 10: 24.
7. 2 Sam. 19: 31-40. 1 Sam. 25.
8. Leviticus: 10
9. Hosea 7: 8.
10. Ezek. 14:14.
11. Ex. 7: 7. Josh. 14: 10-14.
12. Num. 24: 13.
13. Acts 12: 4.
14. 2 Sam. 14: 26.
15 Gen. 13: 12.
16. Gen. 41: 29-30.
17. 1 Thess. 4: 16.
18. 2 Kings 25: 7.
19. Mark 5:22, 41. Luke 7:11-15; Jno. 11: 43.
20. Matt. 3: 7
21. Acts 10: 3.
22. Gen. 35: 18.
23. Josh. 2: 1.
24. Luke 4: 16-30.

"THE EASY WAY."

The path of least resistance has always been popular. If a work seems difficult that is sufficient reason for undertaking it. Our missionaries have found that one reason the natives are unprogressive in their manner of work and life is that they do not care to do otherwise. They are satisfied to do as their fathers for generations back. Of course there is a fundamental reason for this—they are heathen and dwell in darkness. Light encourages people to be progressive. In as much as we take advantage of the light in that measure will we attack hard things and shun the easy way just because it is easy.

We are told of a colored preacher who, when he came to a text beyond his immediate ability to explain would say, "Now my brethren, we come to a very difficult passage. But let us not be deterred. Let us look the matter boldly in the face—and—pass on." This represents fairly well the attitude of many in life. They look—and—pass on.

There are perhaps not many outstanding figures, comparatively speaking who would go through fire and water to perform a needed reform. If newspapers tell the truth—and they do very often—we have have had sufficient proof of this these last days—judging by the difficulty which have attended those who would enforce law. Our Master was a true type of the man who dared to do right always, easy or hard.

In Him was light; there was no darkness at all. It is quite noticeable when young people give their hearts to Christ they are more eager to attempt the hard things. But even among the Christians, the number seems small of those who push ahead in spite of difficulties, especially in church matters.

Many who are dauntless heroines in business or professional life are indifferent about exerting themselves in kingdom affairs. You may be talking along the line of business, or travel, or philanthropy and the woman is keen to express herself. Just mention missionary work and she is silent or at a loss how to express herself in an intelligent manner. She is a "stranger in a strange land." She has not been seeking light in those things or she would be at least on speaking terms "with the doings of the church."

The "easy way" becomes the "hard way." We have all experienced this. We did indifferently the work assigned us. A day came when we were unexpectedly tested on that thing. We failed. We had chosen the easy way months or years before, but it proved in the end to be hard. We have erred. Why should those following us likewise err? Simply because it is easier—Now—to follows ones bent. Advice is not sought nor is it appreciated when given gratuitiously.

The 1921 report shows eleven societies disbanded. Some of these had probably what they considered good reasons for so doing. The others just found it hard to keep things going—so quit—the easy way. When these leaders again receive inspiration to organize, lets hope they do not find the work too hard. They will meet with this chilling remark, "We failed once, we may again. Perhaps we had better not try the second time." If possible, do not allow a society to disband. Better to go along lamely a little while than to give up entirely. A revival may come. This method is easiest in the final results.

Introspection is sometimes a healthful exercises; not however, when one can see nothing but the failings if a remedy is sighted, "look in," for relief is at sight. Are you a helpful member? Does your society have a vision? Are you satisfied to go along in the easy path as to the program, the method of finance, the spiritual tone of your members, your relation to the community and the church at large? If so do not be surprised if your zeal weakens, and if all are like , your society becomes a lifeless thing, a burden to you. Such are the results of the "easy way."

I. B. L.

A little sketch written by Miss Elizabeth McMillan, matron at Frenchburg school, for the benefit especially of those who desire to know the Y. W. Special workers.—Editor.

Would you who are new in the work like to hear something about my early home, my school and church life and former work? When thinking along this line, I can look back to my childhood days in the dear old home on the farm in Mullaghduff, County Antrim, Ireland, where my seven sisters, brother and I were borne and reared.

We went to school which was very convenient and later I went to high school. After getting home from school we used to work very hard to help mother. In the long winter evenings after supper, we all would sit down and listen to dear mother read aloud from the Bible the wonderful story of the plan of salvation. I can remember so well how dear father used to love to sing the sweet psalms of David. The fortieth psalm was his special favorite. Those were very happy days.

On Sabbath days, we all went to Sabbath-school and we always stayed for church services, fifty-two sabbaths in the year. It was in the home, Sabbath-school and church, all working together, that I first learned to love and follow Jesus my Lord.

Our beloved pastor, Rev John Milliken, was a gently spirited, godly man. He preached a missionary sermon once a month, and an offering was taken for missions on this Sabbath day. Although we had no missionary societies in those days, we learned a great deal about foreign and home missions and missionaries in this way.

When a young girl, I had a great desire to become a missionary and as I went to school I would pray about it and for a long time I just kept praying and hoping.

When several of my older sisters were married and went away from home and

my dear mother was not very well, the burden of home duties was placed upon me. However, God showed me how we could do missionary work just at home and so we started prayer meetings in our own home and invited our neighbors to come.

We also started a Sabbath-school, Sabbath afternoons in a barn near by. We had a great joy in this work and carried it on for years. This led to a wonderful revival of religion in the community and many young people were brought to Christ, made a public profession and united with the church.

God only knows how many lives were touched and made new creatures in Christ Jesus. Some of these young people came to this country, some are still in their own native land, serving the Lord, and others have gone home to God.

Years passed and the time came when my dear parents were to go to their reward. I then came to this country still determined to do missionary work wherever I would go. I also desired to bear witness to the fact throughout my life and I have been wonderfully sustained by my faith in God through Jesus Christ.

We are working among our boys and girls in Frenchburg not only to give them an education and teach them housekeeping but to lead precious souls to Christ—our one great aim.

I would to God that all our young women who profess to know Christ would get busy at the Throne of Grace and be trained leaders in the school of prayer and be ready to go and serve God in a whole hearted way.

This is the only life worth while. Oh! that parents and heads of families would erect the family altar and call upon God to save our young people from worldliness and all other forms of evil, so that many of our young people might be ready to carry out our Lord's last command, "Go ye into all the world and preach the gospel to every creature."

I appreciate being re-appointed as a Young Women's Special worker at Frenchburg, Kentucky. I have greatly enjoyed my work here and get more interested in the people each succeeding year.

School closed the twenty-sixth of May. Commencement this year was held on that day, our school graduating a class of fifteen from the eighth grade. There also graduated two boys from high school. The commencement address was given by Rev. H. A. Kelsey, D. D., Vice-President of Muskingum College.

The dormitory students were all very reluctant to leave, having finished school at Frenchburg, Kentucky.

After the commencement, I left for the Convention of the Women's General Missionary Society at Fort Morgan, Colo. spending a week in Fort Morgan, I left for Denver to enjoy the rest of my vacation with my realatives there. I had a very enjoyable time. At the First Church, Denver, I spoke at several of the Missionary meetings and received the interest of the people there. The good friends of the First Church gave me one hundred dollars for scholarships, wishing to help with the work at Frenchburg. This was in addition to the fifty dollars received from their Sabbath School last year.

The outlook for the future of our School is most encouraging as the Board is planning to erect within the next year, a new building which is to be used for a teachers' home. This will make it possible for us to accomodate more students in the dormitory.

However, I enjoyed the cool climate of Colorado and came back greatly refreshed to my work in Kentucky.

We are sincerely grateful for the help, interest, donations and prayers we have received from the Women's Missionary Societies at large; which make it possible to carry on the work at Frenchburg and further the Kingdom of God.

We hope that in the next year we will be able to obtain sufficient force of teachers and an assistant matron to help with this needy work.

It is encouraging to see the great interest among the young people of Menifee County to obtain an education and religious training. May we all hope and pray that efficient teachers may be secured to teach these young people and lead them to be Christ's children and workers.

ELIZABETH MC MILLAN.

HENDERSON HOSPITAL.

Perhaps some of you are new readers and would like my life story. I am the second child of a family of nine. Was reared on a farm near Higgston, Georgia. I completed a course in the public school of Higgston and then spent two years in high school. Was connected with the Baptist church early in the teens.

For four years, I remained at home helping my mother with the younger children and waiting on my oldest sister to come out of high school as my father was no longer able to keep both of us in school at the same time.

At that time mother's health was not good and all of the neighbors admired my tact in managing the household affairs. When I chose "nursing" as my career, every one said I was well fitted.

I had prayed for an opportunity and by the aid of my older sister, father and mother and the kind teachers at Spelman, I completed nurse training.

Jubilee Hospital is a small brick building. It can accommodate fifteen patients. It is about one mile from the station looking north, near Rockspring street. I consider it in the garden spot of Henderson. It is facing Henderson Normal Institute and on the left is a four room cottage which we are now using for the nurse's home, and on the right is a beautiful lawn, surrounded with green hedges where we spend many hours in recreation in the afternoon. Back of it is a small garden where we grow vegetables for the hospital.

When in May 1917, a little more than four years ago, I took up the work here, it was a difficult task to find a girl to take up training or hire someone to cook and the patients had me on probation. I found myself working day and night.

I am thankful to say that the patients and friends carried forth good tidings, and we now have four girls in training. One has almost completed the three years course, and we are very proud of her and regret very much to see her leave, but are glad to have such as she go out from our institution, knowing she will be a shining star.

This training is quiet necessary not only to the nurses and their families but to the communities where they enter. A great many lives are lost each year through ignorance in care of the sick.

I am now a member of the United Presbyterian Church. Am a registered nurse in the state of North Carolina and am 28 years old.

With love and best wishes to all the workers,

I am your special worker

EVA JOHNSON.

Dear Friends:

Just a little of my life story for you, dear reader, and a plea for workers.

I first saw the light of day in that good old state of Ohio. My earliest recollections cling about Cambridge, the First United Presbyterian Church and the City Schools of that place. The late Dr. McFarland whose influence counted for so much in both church and community was our much loved pastor. Later I absorbed prohibition ideas and incidentaly kindergarten and primary methods out on the Kansas prairies.

I wish it were possible for me to say something that would reach into the hearts and lives of our Young women; something that would arouse their interest in missions both Home and Foreign something that would cause them to desire above every thing else to become polished shafts; hidden in God's hand; kept close in His quiver to be used of Him to bring our lost world back to Christ.

There is so much to be done; so many ways in which consecrated young women could bring about the evangelization of the world within a generation or two; if they only saw the need and felt the call of the Spirit for that kind of work.

Perhaps we City Missionaries are more alive to the need of Christian effort than is the average Christian person. Daily we come into contact with conditions that might be so easily remedied if Christ were only truly honored in that person's life. If any young woman has not the vigorous faith that she would like to have; let me suggest to her that she pro-

vide herself with a little package of church invitation cards; then go from door to door, inviting people to come to church. The invitations will make an easy way to begin a conversation and she may be surprised at the amount of trouble many people have. It will not be long until she discovers, as I have done, the world's desperate need of Christ's cleansing blood: and that there is no way to reconstruct society except through the washing in that blood. When making calls one day I observed a boy about ten years old, standing on a front lawn. He was thin and undernourished. He held a hoe and between the few ineffective strokes which he gave he stopped and stared intently down the street. He gave me only a brief glance as he replied to my greeting, then again letting his eyes take that long searching look down the street. "Are you looking for some of the boys," I asked, Boys! no." "Do you go any place to Sabbath School," "No, we used to go, but we don't any more." I told him of our Sabbath School and Church; and asked if he wouldn't like to attend. He said yes he knew where it was and he thought he'd like it well enough. He was still looking down the street. Just then the door of the house opened and a girl about twelve said, "Sunday School woman, will you come in ," I accepted her invitation. She said her mother was not at home but she thought she would be back soon. I noticed that the house was scantily furnished, some of the walls were unfinished. We had not much more than entered the house when I heard a small voice from an adjoining room call "Rona, bring the Sunday School woman in here." I went into the room and found propped up with pillows, lying on a bed a little crippled girl. She had such bright eyes and such rosy cheeks. They called her Brighteyes. She looked up at me and said "Oh! I'm so glad you have come. Now I know you'll read the stories in my new picture book to me. Rona is so busy taking care of the baby that she doesn't have time to read to me." The baby was asleep in a crib, so I read story after stroy to Bright eyes from the new picture book.

I waited thinking that perhaps the mother when she returned would consent to let the children come to Sabbath School. After a time the front door opened and I heard the mother saying, "O Rona! I can't find your father." Just then the door opened again and the boy who had been watching said, "O mamma! I just now saw him go into McIntosh's back room." And the mother said, "Run quick, Rona and get his money. Don't you know we haven't even bread for supper?" The children ran on their errand. The mother came into the room where I was reading to Bright-eyes.

She said, "If I had known there was some one with the children, I would not have hurried so. Mr. M—— makes good wages, but he seldom gets home with any unless I find him before he has lost it all in those places."

She readily consented to let the children come to Sabbath School after she had gotten them some thing decent to wear.

During the conversation I inquired as to what had happened to Bright-eyes. Did she fall? Had she been injured in some way?

A look of anguish came into the mother's face as she answered:

"O, no, no, she did not fall and nothing ever happened to her. It is the curse! It is the curse!! As she said that, those old words that were spoken on Mount Sinai came back to me:—"Visiting the iniquities of the father upon the children unto the third and fourth generations of them that hate Me.

She continued "Yes, I have had her to the best Doctors, both in this City and other cities and they all tell me the same thing. It is tubercular bones due to the poisoned condition of her father's system and there is no cure."

Does the need of Christian work appeal to you?

Cordially,

LAURA SAWHILL

Spokane, Washington.

MUSIC, ITS IMPORTANCE IN HISTORY

Art deals with the expression of elevated thought. Music, one of the fine principal arts, expresses abstract sentiment or feeling, and depends entirely on tone effects. On account of its indefinite and immaterial character, music developed later than the other arts. Owing to the difficulty in a uniform and accurate notation, we are unable to decipher the ancient music that has been preserved. From the study of instruments, however, we can mark clearly the steps in advancement from the crudest beginning up through the various grades of civilization.

Music was at first purely vocal, and was probably employed as early as speech itself; but it was not long before the sounds produced by natural objects attracted attention, and attempts to make use of them resulted in the formation of instruments. These divide themselves in three types; drum or percussion type, pipe or reed type; lyre or string type, perhaps born from the twang of a bow string. The last type requires the most intellectual power for its development, so the grade of civilization of a nation is found to be higher in proportion as the stringed instruments take precedence over those of percussion.

The most complete ancient system of music arose in China, but it became so conventionalized as to preclude further advancement. In 2255 B. C., Emperor Shun composed a piece which some sixteen hundred years later so deeply impressed Confucious that for three months he tasted no meat. This old music has been lost beyond recovery.

Egyptian music, was very ancient in its origin as are all other Egyptian institutions; antedating 3000 B. C. It was intimately connected with religion and through this with astronomy. There were many stages in its development culminating in the golden Age, 1500-1200 B. C. At this time, music was employed as a social diversion and an adjunct to religion. After this time Egyptian music gradually declined.

At Ninevah the instruments reflected the warlike characteristics of the people. They were constructed so that they might be strapped to the body and thus carried in a procession. The most popular instrument was the dulcimer, a stringed instrument, triangular in shape, played with little hammers held in the hands. Other instruments were the harps, lutes, double pipes, trumpets, drums, tamborines, etcs. All of the music was high pitched and shrill. The women are represented on monuments as pinching their throats to produce the desired high tones.

The Hebrews probably derived their music from Egypt, Babylon and Assyria. They contributed little to the artistic side of music; yet they exalted it infinitely, regarding it as a direct means of communication with God. Music received a prominent place in the temple. It was performed by large choirs which were accompanied by instruments of a harsh and shrill character. Under Solomon the height of magnificience was reached, four thousand musicians were provided by the Levites to assist in the service.

The first reference to music in the Bible is in Genesis 4:21. Here the invention of stringed and wind instruments is ascribed to Jubal. Trumphets made of silver or horn were used in religious services. The "Shafer," a horn trumphet, was used to call the congregation together. Moses directed the making of two immense trumphets to be used as signals. In Joshua, 6:20, the walls of the enemy's city Jericho, fell at the sound of the trumpets blown by seven priests.

Of stringed instruments, the principal one was the "Kinner" or harp, probably a form of lyre, upon which David played before Saul. The psaltry, a square table instrument, the strings of which were plucked by the fingers, was much used.

The psalms were sung as simple unison chants. The melodies were probably of Greek or Hebrew origin. The psalms of David are the best known of the old sacred songs; also of the songs of the Bible. There are many other songs in the Bible composed upon various occasions; the song of Moses after he passed through the Red Sea and a mournful song David composed and sang upon the death of Saul and Jona-

thon; also one at Abner's death. Jeremiah wrote the Lamentations where in he deplores the calamities and ruin of Jerusalem. Then, also the Song of Songs, the Canticles, or the Song of Solomon. There are still others, throughout the Bible, showing the important part music plays in our Biblical history. The last reference to music in the Bible is in Revelations 18:22. "And the voice of harpers and musicians and of pipers and trumpeters shall be heard no more at all in thee."

Music inspires us to better things, we should strive to make the music in our religious services truly a means of communicating with God; a means of thanksgiving, praise and prayer to our Heavenly Father. How thoughtlessly many times we sing these glorious old psalms of praise!

Poe says, "We are often made to feel with a shivering delight that from an earthly harp are stricken notes which cannot have been unfamiliar to the angels."

GLADYS WILSON

Rock Island, Ill.

TACT AN ASSET IN CHRISTIAN WORK.

To write briefly on this subject, one who has had any experience in church work will say that tact is a very important factor in Christian work.

The statement is frequently heard from workers in the church about this one and that one being offended and their feelings badly hurt, because of some remark made or deed done by a certain individual in the church. Quick-tempered, or touchy dispositions seem to look for insult or injury, a reason for complaint. Although people may have other bad qualities, these are the ones that seem to stand out and cause the greatest discontent, embitter many lives, and destroy the sacred peace of the church. We hear of so many people who are always being offended by what the minister says. Instead of "putting on the shoe because it fits" and remaining quiet, they prefer to find fault with what was said, making matters so much worse, and then finally leaving the church. No minister no matter how much tact he possessed could possibly say and do everything to please every one in the church. He certainly would not be preaching the true gospel of Jesus Christ if he did.

We often wonder why so many people excuse themselves from active service in the church and missionary society. Some who are married and have little ones naturally have a good excuse, and those in ill health, too, but referring to those who are endowed with health and strength and nothing to hinder them, they certainly have little cause to remain out of the various activities of the church. Some imagine that they are not capable, and even if they are capable lack confidence in themselves to take any responsibility; and then some seem to be lazy and prefer to let others do the work while they stand back and criticise.

The question will no doubt arise now, what can we find as a remedy that will in some way help such matters in the church. The problem seems to be slowly solving itself by having in the church people who possess not only strong Christian characters full of love and grace, but personality and tact, which enables them to associate with people in such a way as to find out their failings, and help to encourage them; to attempt to straighten out some of their misunderstandings which is quite frequently the cause for much of the dissatisfaction found in the church; and also to interest and bring to the front those who are inclined to be backward.

We may ask what is this quality called tact. Webster defines tact, "as nice discernment and delicate skill in saying and doing exactly what is expedient or suitable in given circumstances." After reading such a definition some will probably think that such a characteristic could not be possessed by any human individual. But it has been or a great amount of the work done in the various organizations of the church would never have been accomplished. Just as tact or as Ruskin in his "Sesame and Lillies" expresses it the "touch-faculty" seems to be one of the greatest assets in school teaching, know-

ing each child individually, finding out his good or bad qualities, dealing with him in the wisest possible manner, so in church or any other work, people must understand and know each other better before harmony can exist.

If people would only live closer to their blessed Savior and become more fully imbued with His great love, there would be fewer discontented individuals in the church, and a greater willingness to help, without so much hesitation in the work of the Master. But as long as it is necessary for people to be urged to do this and that in the church, then we must say that tact will have to be used in carrying on Christian work.

Before concluding it might be said that before any one can have any influence over another she must possess a character of high moral excellence, for frequently character presents the message and influencing power and not the words that are uttered. A person of such a character cannot help but possess tact, which referring to Ruskin again is "so capable of sympathy and of quick understanding." Tact may not accomplish everything that we might desire, yet it seldom fails when wisely used.

CATHARINE P. JONES,
Tabernacle Church,
Youngstown Y. W. M. S.

DUTY MADE A PLEASURE.

The Young Women's Missionary Society confronts many obstacles, some of which are easy to overcome and some difficult. It requires tact, skill and perseverance to solve many of these problems. One of the most difficult tasks is to gain new members because the predominating idea of a missionary meeting is that it is dull and sedate. There are always a few, however, in every society who have the true missionary spirit for gaining new members. Such a girl was Gwendolene Boynton. In her home town and belonging to the same church was another girl, Marian Comstock. The Young Women's Missionary Society of the United Presbyterian Church of this town was very thriving. However, they had worked hard to get Marian, one of the most popular girls of the town to join, but to no avail. She always has some excuse to offer when she was asked to come to the meeting or to join the society.

During the month of April, the society had planned to launch a special drive for new members. At their March meeting they had decided to appoint a certain girl to gain Marian. It was finally decided that this duty (indeed it was a duty) should be given to Gwendolene Boynton. Gwendolene at first did not want to undertake it, because she feared failure. However, after some reasoning and coaxing she yielded and promised to do her best.

Gwendolene lay awake long that night trying to think of some new plan by which she could arouse enthusiasm in Marian, but when morning came she was no better prepared than on the night before. It seemed best to let matters take their own course for a while hoping that something would happen to help her. Nothing unusual happened. A whole month passed and it was only three days before the April meeting. In the meantime Gwendolene had begged, coaxed and urged Marian to join, but, influenced by the gaities of life, Marian refused. It seemed to Gwendolene that all her efforts were in vain.

Gwendolene, rushing up to the president of the society after school the day before the meeting exclaimed, "Oh, Edith, put a special notice in the paper of the meeting tomorrow night for I have a surprise and every member must be there!" Her eyes danced with joy and her face showed signs of the greatest pleasure imaginable.

The next night found twenty-five girls assembled at Gwendolene's home. All were keenly aroused with curiosity because Gwendolene had promised them the biggest surprise of their lives. She was an ingenious girl so naturally a surprise from her was one to be looked forward to with great pleasure.

When the girls were all seated and the meeting was about to open, the lights went out. There was a great confusion in the room. When the lights came on the girls saw another girl standing in their midst. They all sat in wide

astonishment looking at the girl in the center of the group. At last one of them found words and exclaimed, "Marian Comstock is that you? Can I believe my eyes"

"It certainly is I, and I can't say that I am surprised at the way you act after I have treated you so meanly," replied Marian.

"Gwendolene, how in the world did you ever get her?" asked one girl.

"She will tell you her own story," replied Gwendolene.

Marian hesitated a minute and then began, "Girls I hardly know how to tell you. As you all know, the movies, vaudeville and soda fountain have been far more tempting to me than the missionary meetings. I had for some of my friends, or those I supposed were my friends, some of the loudest and roughest girls in town. The other day at school I overheard one of these seeming friends say, "Oh yes, Marian's all right as long as she has her money along!" I don't believe I have ever spent such a miserable afternoon. It was surely most unhappy. That night when I went home from school, I told mother about it. She said that she was sure that I would soon find out the true character of those girls and leave them alone. Mother mentioned you girls and asked me to attend one meeting and see if I would not enjoy it. Now, girls, that's all. Here I am. Go on with your meeting, please."

In the history of the society there never had been such a meeting. It seemed to infuse new vigor in them to have Marian among them.

When Marian was home again, she said to her mother, "Mother, how could I ever have called those meetings dull when they are so interesting. Those girls are the jolliest bunch of girls I've seen in a long time. How fortunate I am to have them for friends. Mother, I would like to be a missionary when I finish school."

The end of the year came and with it Marian's graduation. More important, however, Marian's name was sent into headquarters as a volunteer to go abroad in the missionary service.

As for Gwendolene's pleasure we cannot thoroughly comprehend it. Her duty had been made a pleasure when she succeeded in getting Marian to the meeting, but it was something greater than pleasure when Marian offered herself as a missionary.

ALURA PIERCE and MARY SMITH.
Oneonta, N. Y., Y. W. M. S.

IMPORTANT--OCTOBER 24-31.

READ RECOMENDATION NO. 10.

A WORD WITH YOU.

October 24-31, 1921 is Magazine week. This is the greatest week in the history of the Women's Missionary Magazine. The Goals fixed is the Minimum Goal for each Presbytery.

President of the Presbyterial: Have you assigned to each society their apportionment of your presbyterial goal?

President of the Missionary societies. Did you appoint a committee to canvass your congregation to reach your goal?

Delegates at Fort Morgan. Have you forgotten your resolves you made as you listened to the report of the editor of the Magazine?

Reader of the Magazine. Did you speak a good word for the Magazine to your neighbor who does not subscribe?

Everybody. Did you read "Suggestions" on page 62 of the August Magazine? Did you act on any one of the them? Which one?

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

Beaver Valley Presbyterial had a regular "cloud burst" in money and merchandise for the benefit of the Freedmen. In addition to 290.50 in cash, merchandise valued at $225.00 was contributed. As this department has been visited by so many fires, the generous aid thus given is most timely and very much appreciated.

The following contains a complete list of articles contributed:

Toweling 27 yards; Spools thread 4; Paring knife 1; Pillow slips, 116; Scrim, 6; Rag rug 1; Tea Strainer 1; Towels 301; Napkins 6; Pillows 4; Bread pans 2; Wash Cloths 44; Quilts 1; Blankets 6 prs.; Kettles 3; Dish 1; Bolster slip, 1; Comforts 3; Soap 17 cakes; Cake turner 1; Pillow tubing 5¾ yds.; Table cloth 1; Cooky cutters 5; Combs 1; Dresser scarfs 2; Salt and Pepper 1; Potato mashers 2; Lemon squeezers 4; Nut meg grater 1; Tooth Brushes 8; Bed Spread 1; Sheet 1.

A number of our presbyterials have shown their interest and sympathy by these wonderful showers and words fail to express our gratitude.

Two of our most valued workers have resigned their positions: Miss Clara Spears, who for seventeen years has been the efficient Matron of the Boy's dormitory at Knoxville and Miss Ella Cotton who has taught sewing so successfully at Canton Bend for a number o years. We regret losing these good workers and wish them success in any other work they may undertake.

Miss Estella Patterson of New Castle, Pa. will have charge of the sewing room at Chase City this year. Chase City is one of our two missions where white teachers are employed. All except Knoxville and it is manned by colored teachers. The educated colored woman becomes a missionary to her own people and gives back to them this inspiration she has received—whether nursing, music, literary work, sewing, or domestic science. Nurses, who have received training in our hospitals are employed by some of the best white families. Their usefulness does not stop there, for often they go into the poorer homes of their own people and minister to the sick and needy found there. These ministrations are a revelation to these people. Lives have been saved which might have been lost without the careful nursing given by these trained girls.

There is a wonderful opportunity in this mission for self-sacrificing service.

The barn at Prairie is in need of a new roof. Many panes of window glass were broken in the buildings here and at Miller's Ferry by a severe hail storm which visited both places recently. These repairs mean much expense to the department, but they are an absolute necessity and so have been authorized.

In view of the size of the work and its worthwhileness, may I not impress upon the societies the importance of contributing to its support? Support it not alone with money but with your prayers and your sympathy.

The School building at Camden is almost completed and it will be the most modern and up to date building in the Freedman's department. The people of Camdem are proud of it and have made contributions both in labor and money. At the Convention, contributions of $250.00 in cash were reported. Since that time we have received $160 in money and a report of $105.40 in labor. In all $515.40 has been their offering. The building will be heated by steam and lighted by electricity.

Hospital work seems to strike a responsive chord in the hearts of our good women. We had made but one plea for our newly acquired Knoxville Hospital, when we received word from Oregon Presbyterial of a wonderful shower of linen" which it forwarded and a check for $20. Following this a card from the executive of Steubenville Presbyterial advises its decision to give at least $400 by October for the same work. Our hearts go out in gratitude to these dear women because we know their prayers will come with their gifts and we realize that if we are to make good in this department of work, we must depend on the prayers of as well as the contributions.

Prairie was visited by a heavy hail and

wind storm some time ago and most of the glass in the windows of the buildings, was shattered. When you know that window glass amounting to almost $100 was broken you will have some idea of the violence of the storm. Mr Bennett, the farmer, reports prospects for a good crop this year are rosy. The storms which caused so much damage to the buildings, were of benefit to the crops, which at one time seemed to be in dangesr for lack of rain.

And so the worgk goes on the year round, differing only in kind and we are glad to help every mission to better its surroundings when it is possible to do so. A call from the school at Riceville for new and more sanitary desks was answered by a personal friend whose heart was touched—by a check for $50. The letter of gratitude she received repaid her for any sacrifice she made in its contribution.

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

FRENCHBURG NEWS.

The campus of Frenchburg is a busy place this summer. The new home for the worker's is going up rapidly. It is a great satisfaction to see the dreams of years being fufilled. At this writing the stonework is almost complete and the carpenters are arriving. The building will be ready for use about mid-winter. Until it is ready the Dormitory will be very much crowded but both teachers and pupils are willing to accomodate themselves to circumstances.

There is good prospect for a large school, although the stringency of the times is keenly felt here. Parents who are willing to send their children to school are finding it impossible to raise the money. This is a good time for friends of Frenchburg to increase the Scholarship Fund by their gifts of money, so that worthy pupils may be given financial aid.

Hard times will be felt by the women and children in the homes, also. For this reason we are expecting more calls than ever for second-hand clothing. Children's clothing is needed especially and underwear and all kinds of shoes. Send parcel post to Mr. W. J. Giffen, Frenchburg School, Frenchburg, Ky. Send freight or express to same via Rothwell.

We are having a very dry season. No rains of any consequence have fallen since early spring. A long drought through June and July was broken by a few local showers in August which have improved the gardens and wells but have not reached the springs. The situation has been almost serious. We are praying for rain. The weather has been extremely hot all summer.

Dr. Mitchell has had a very busy summer. She has had patients in the hospital almost constantly and has been called upon many times for outside visiting. Dr. Kash, the local physician is still unable for active practice.

* * *

Mrs. Giffin suggests the address for sending clothing to be changed to read—Send by Parcel Post to Rev. W. J. Giffin, Frenchburg, Ky. By freight, same address via Rothwell, Kentucky.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY TEXT BOOKS AND HELPS.

Foreign

Facts and Folks in Our Fields Abroad. (Senior), Cloth, 75c.; paper 50 cents.

How to Use "The U. P. Trail." Price announced later.

The U. P. Trail (Junior). Price 40 cents.

How to Use "The U. P. Trail." Price announced later.

Missionary Lessons for Youngest Juniors. Price 30 cents.

Daughters of India. Price 10 cents each; $1.00 per dozen, postpaid.

In the King's Service. Price, 20 cents.

Home

From Survey to Service. Cloth, 75 cents. Paper, 50 cents.

Leader's Help for "From Survey to Service." Price 15 cents.

Stay-At-Home Journeys. (Junior). Price 40 cents.

Leader's Help for "Stay-At-Home Journeys," Price 15 cents.

FOR NOVEMBER PROGRAM

The Countless Egyptian Villages, 2 cents.
The Higher Education of Girls in Egypt, 3 cents.
Religions in Egypt, 3 cents.
Broadening Horizons in Egypt. 3 cents.
The Sorrow of Egypt. 3 cents.
The "Zar." 2 cents.
Narrative leaflets as per Catalogue.

The Young Women's pageant that was given at the Fort Morgan convention has been printed and is now ready for distribution. It is called, "Y. W. M. S. Service Station," and sells for 7 cents.

A pageant based on "Facts and Folks" will be advertised in the next Magazine.

For list of new leaflets and their prices, see the September Magazine.

STATISTICAL SECRETARY'S DEPARTMENT.

MRS. D. J. BROWN, 15 North Fremont Ave., Bellevue, Pa.

SENIOR LIFE MEMBERSHIP

At $25.00 each

From Aug. 15, 1921 to Sept. 15, 1921.

Miss Alice Mehaffey, Cambridge, Ohio.

Mrs. A. B. Carter, By her daughter and son, Mr and Mrs. Robert Gilkey.

Mrs. E E. Gard, Stafford, Kans. By her Father, Wilson A. Steward.

Mrs. Edgar H. Black, Stafford, Kans. By Wilson A. Steward.

Mrs. Agnes M. Beard, Monmouth, Ill. By Gertrude M Beard.

Mr. and Mrs. J. G. Latimer, (In memoriam), By their daughter, Miss Tillie Latimer, New Alexandria, Pa.

Mrs. Emma Babcock, (In loving memory of Emma Babcock, By her husband, Armour Babcock.)

Fanny Fetherston, By her sister, Mrs. Elsie Gillesby, Decatur, Michigan.

At a meeting of the Board held July 19, 1921, it was decided that on account of the extremely high cost of printing it was not advisable to have the Statistical Reports printed this year.

This will make the Presbyterial Officers a little extra work, as each one will be responsible for getting her own list of society presidents.

It is hoped that by the time 1922 Statistics are ready for printing prices will have become more normal.

Since the report of the Statistical Secretary was given at Fort Morgan, two new women's societies have been organized; one known as Metolius Women's Missionary Society, Oregon Presbytery with nine members, the other one Fourth Spokane, Women's Missionary Society, Spokane, Presbytery with ten members.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

The New Wilmington Conference closed August 15th. Remained over with the young ladies of the language class until the morning of the 18th, when four of us, two ladies and two gentlemen, left New Wilmington in a motor bus at 3:00 A. M. for Mahoningtown, where we met the through train for Chicago at 4:45 A. M. Arrived at Tarkio 8:30 A. M. August 2. This was the first time the writer had had the privilege of attending the Tarkio Conference. We were met at the train by several friends with automobiles, and soon taken up to the beautiful campus and buildings of Tarkio college. Conference proper opened on Saturday evening. There was a fine attendance. Largest enrollment in its history. All the men were entertained in the boy's dormitory and the women in the girl's dormitory. The entire conference met, however, at meal time in the dining room of Marshall Hall. The program was of unusual excellence and the study classes well attended. Miss Milligan's wonderful book being the only one taken up. A pageant prepared from scenes in "Facts and Folks of our Fields Abroad," was presented. Also an address was given by Dr. Frank C. McClanahan, showing pictures of our medical work in Egypt. Social functions were varied and delightful. Missionaries were guests at a beautiful luncheon given by Mr. and Mrs. Morrison Giffen. Also guests of honor at a tea given by Mrs. Nichol, formerly of India.

Another afternoon a lawn party was given to the entire conference by Mr. and Mrs. Christiansen. The vesper services held every evening on the lawn, were attended by a great many people of the town.

The fortieth anniversary of the sailing of Dr. J. Kelly Giffen and his wife, as missionaries to Egypt, occurred during the conference. It was arranged to invite Dr. and Mrs. Giffen to take dinner with the conference on a certain evening, at which time the conference honored itself by presenting Dr. Giffen with a beautiful leather Brief Case and Mrs. Giffen with a gold ring, marked with the dates 1881-1921. Addresses were made by Dr. W. B. Anderson and Dr. Charles R. Watson, and responded to by Dr. and Mrs. Giffen. It was a very happy occasion and one to be long remembered.

A meeting called for Volunteers, Sabbath, 9:30 A. M. was attended by fifty young people. This alone speaks well for the influence of the conference, several making decisions that day to go out if the Lord will, next year, and others just remaining to finish their education.

Home via St. Louis, where we took the opportunity of visiting the new Xenia Seminary, and were delighted with the location and the building.

On September 10, had the privilege of being in New York and saying farewell to an outgoing party of thirty-three missionaries, including children. All our newly elected missionaries have sailed except four. Three are waiting for permits, and the fourth is having her tonsils removed. The Foreign Board was represented by Mr. George B. McClellan, and the Women's Board by the writer. The entire party met in the parlor of the Prince George Hotel, where prayer was offered by the Rev. Earl Miller of Philadelphia, and one other, after which hand-baggage was gathered together and all started for the ship, the "City of Lahore" in taxicabs. The day was bright and beautiful and every outgoing missionary seemed happy and glad to be at last starting from the homeland as an ambassador of Jesus Christ. Every cabin was visited, all being outside ones and on the upper decks. A returning missionary, home on her fourth furlough, said: "It was the best cabin I have ever had." Daily prayer is being offered for the safety of the journey. The ship was going direct to Bombay. The passengers intended for Egypt and Sudan are to disembark at Port Said, and the others remain on board till the end of the voyage.

Pray for the Presbyterial meetings which are being held this month, and that the Thank-Offering for 1922 may be the very best ever presented to our Lord.

FIELD SECRETARY NOTES.

MRS. J. C. ALTER, 21 Mountain Ave., Piedmont, Oakland, California.

VERMONT.

Vermont! It isn't much talked about in our Church papers, and its just "a wee bit o' green" up in a corner of our map, but big in some things that count for more than square miles, and beautiful now, beyond power to picture in words. These green-sloped mountains take toll of passing clouds, and further down, reduced to terms of joy and service, they reappear in little rivers, singing brooks and living springs.

There are more than three hundred lakes and ponds in this favored region, so clear and calm, you can see hill and sky mirrored in their cool depths.

Already there is a hint of natures coming glory in the maple groves; splashes of crimson here and there, against the hills evergreen background, later to flame into a riot of gorgeous radiance, with never a tone of discord in their wondrous color scheme. Their harvest time came months ago when each tree's yielded sap ran its course into a concentrated product that has won for this Green-mountain country a justly merited name and fame.

Yonder in the upland meadows, herds of sleek cattle are slowly browsing toward the great dairy barns where they fall in line for stalls and stanchions, and instead of the picturesque milk maid with her gentle "So Bossy," you will hear the hum of electric wheels overhead, and the gurgling, creamy fluid glides through tubes, into pails, later to be fashioned into another form of concentrated sweetness—a dairy product of which Vermont is justly proud.

Supper time now, and you follow through a succession of sheds—all under one roof—into the ample kitchen, to be greeted in homey, genuine kindliness—a real Scotch welcome—to the good things of this mountain home and later, with a hearty "gude nicht," you are ushered into a quiet room, where the memories of a delighful day mingle with the song of the brook, just outside, and bear you into a long blissful slumber, that wakes to the call of another sweet, new day.

But here is another side every bit as interesting; Vermont was one of the first presbyteries to go over the top in the N. W. M. allottment—they are supporting Rev. C. C. Adams in Egypt—and note, they have but seven congregations and are entertaining New York Synod this week. At a recent Young Peoples Presbyterial, held at East Craftsbury, it was recommended that each society seek to secure at least one candidate for the ministry, or a volunteer for the mission field.

A new women's missionary society was organized at East Ryegate, and if Topsham falls into line, this presbyterial will be on the Honor Roll at next Convention.

Goodbye dear little Vermont! You are "on the Map" and we look forward to our next meeting at New Castle, in the spring, when you will be there with bells—sweet bells too—I know, for—I know!

In the list of "Pledges paid for part Salaries in the July number, page 846, the name of Wisconsin Presbyterial should have appeared as that society had paid twelve ($12.00), more than its pledge. We regret the unintentional omission exceedingly and hope it may be pardoned.

MRS. H. C. CAMPBELL.

PLANS AND PROBLEMS.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

MAGAZINE WEEK!!!

October 24-30, 1921

GOAL---16,500 SUBSCRIPTIONS

WHAT IS YOUR GOAL?

"SURE! WE'LL FINISH THE JOB"

Xenia Presbytery, "The Home of the Magazine" says; Let's be first 'over the top.' "

Omaha Presbyterial says, "We have now 105 subscribers. We are asked for 65 more. Lets make it 200."

Kisiminetas Presbyterial says, "Let us work hard and not forget the slogan " A Magazine in Every Home."

Everybody says "The Goal" fixed for each Presbytery is most feasable and reasonable.

The Editor says "I will never attempt a drive" for new subscribers again if the women fail in such reasonable plans as now before them."

IMPORTANT!!! Mark all *New* subscriptions, also give name of Presbyterial that credit may be given. *Do not fail to do this.*

FIELD NOTES

PRAYER—ITS POWER.

"Away in heathen lands they wondered how
Their simple words had power:
At home— the Christians, two and three
Had met to pray an hour."

Tuesday Prayer Groups. Weekly or monthly
Hour of Prayer Tuesday 10, A. M.

For the Thank-Offering Season
Bring thy BEST, for He is kingly,
Bring thy offering full and free,
Thou canst never match his bounty,
For He gave His life for thee.
Oh, to give with glad thanksgiving
Truly, freely we receive
Counting this our crowning blessing,
That He gives us power to give."

WANTED 10,000 WOMEN!

The Goal in Bible reading this year is to be number of women in your society following the daily Bible reading. Report to me name of society and number of readers. This is a New Goal so report whether you did last year or not. Please. I hope next month to begin a list. Some reports have been received.

SCHOOL OF MISSIONS

Oskaloosa, Iowa is the first society that I have heard that have arranged for their "School of Missions." Leaders have been appointed and Miss Jean Morrison of India whose home is in Oskaloosa is having a training class for the leaders. A splendid beginning.

MONTHLY BULLETIN

By Xenia Presbyterial.

Bulletin No. 1 has come from Xenia Presbyterial. Several requests for samples have come, so that we hope to hear of others very soon. The Xenia Bulletin has items of news concerning their special missionary, also bits of interest from eight women's missionary societies, two young women's missionary societies. Announcement of the Pres-

byterial meeting and Tuesday prayer group, report or rather a statement from the Treasurer, a "boost" for the Women's Missionary Magazine and allotting of the 100 new subscriptions to each society. "Let Xenia, the home of the Magazine be the first to go "Over the Top." It also arranges, through the Executive Committee for a Survey.

"Survey, practically everything in the whole country has been surveyed except Xenia Presbytery, then follows directions from the Executive committee and date. I am sure this is the first Presbyterial to be surveyed. I hope many others will follow. Here are the questions.

1. How many women in your congregation?
2. How many young women over fifteen years of age?
3 How many members of Women's Missionary Society?
4. How many members of the Y. W. M. S.
5. How many children in your church between the ages of 6 and 15.
6. How many members of the Junior society?
7. How many Magazines are taken in your society?
8. Do you have a prayer circle?
9. Did you have a Missionary Leaflet Reading Contest. If so, how many leaflets were read?
10. How many women have read the New Testament since our last Convention.
11. Did you have a Mission Study Class apart from the monthly program?
12. Are you planning a School of Missions to study "Facts and Folks in Our Fields Abroad?"
13. Are your Juniors memorizing verses in the Presbyterial Contest?
14. Do you use the Budget system?
15. Are you aiming to meet the requirements of the Standard of Efficiency?"

I would like to add two questions. Between questions 5 and 6 this question, "How many children under six years of age for the Little Light Bearers?" Also between 7 and 8 "How many Junior Missionary Magazines do you take?" There are many others you might add to the list of questions for the Survey of your Presbyterial.

Did you use page 40 in the August Magazine in your September missionary meeting? If so, write and tell the Editor.

RUTS! RUTS!! RUTS!!!

Chapter 3. Symptoms.

"At first the disease is insidious, shows in trivial things such as falling off in attendance, lack of interest on the part of members, absence of officers from the meeting. The work falls on the "faithful few."

Next—a chilly feeling— then the spiritual temperature becomes sub-normal. A general condition of inertia follows.

In the advance stage of the disease, the symptoms are more marked. All the work of the society falls on the President. Society fails to report on time to the Presbyterial secretary. Very few attend the monthly meeting. Members fail to pay dues and pledges, absence of Bible study, of earnest prayers, of study of missions, very marked. Spiritual vitality very low."

Are you using "Ruts" as a poster each month? Are you studying the "Disease" in your society? Its "Cause"? Has your society any of the "Symptoms?"

"Empty Seats"

The tragedy of empty seats is ever before us in our missionary societies. If people are not there how can we interest them. Perhaps your field secretaries and visiting missionaries and members of the Women's Board feel it most keenly. How often we hear the remark, "The ones who should hear these things you tell us are not here". Alas, we know that too well!

"We have good programs but only the interested are there to hear them" is the wail that comes in one letter this month. This set me to thinking. What is your method of filling your "empty seats" Kindly send it to me.

1. Announcement

It must be made so women will want to go. There is a way. Let's find it. Recently I read of two men who made an announcement of a meeting. When the first one finished one of his auditors had regret that she had other arrangements. Then the other made his announcement and she found herself

at once rearranging her afternoon, then suddenly realized it was the same meeting! Have you varied your method of announcement of the monthly meeting for the last, shall I say ten months or ten years?

It is told of Margaret Applegarth that one day she changed the pulpit announcement of the "missionary meeting. It read "The Women's Missionary Meeting will hold its usual meeting Thursday, 3 P. M. She made it read "Unusual". Ever since she has been working at this thing.

2. Personal Invitation

The Master's Kingdom was founded on personal invitation "Come, see". How many women or young women did you invite to the missionary meeting last month?

3. Telephone.

"Telephones were invented for the missionary society." I once said in meeting and the pastor of the congregation said "You are right, two-thirds of all the talking on our telephone in the interest of the missionary society."

4. Calls

Do you have a calling committee? Did you, I mean YOU reader, ever make a call in the interest of the missionary society?

5. Automobiles

Many an older woman or semi-invalid would have the afternoon brightened by a ride in your automobile to the missionary society. Did you have an empty seat in your automobile last month?

Printed Notices.

How many times has the notice of your monthly meeting been in the town paper the past year. I've been watching that in our daily paper the past month. Every church in town (five) have their monthly meeting this week. Yesterday's paper had over one page, six and one half columns giving the officers and yearly programs of ——— women's clubs in our town. There were ——— lines of the missionary meetings. It wasn't the editor's fault either.

7. Posters and Invitations

"Little drops of water, little daubs of paint,
Make a poster int'resting to sinner and saint.
Little deeds of handing invitations saying "Come"
Make missionary meetings like a bee-hive hum!

Not very good poetry but a lot of truth in that! One colored card with a picture of an empty chair pasted or drawn with this couplet makes a good poster or invitation.

If you aren't there
There'll be a vacant chair
on

Date .....

Place .....

STUDY FOR THE MONTH.

Bible Lesson—Ephsians 2.

Roll Call—Name some of the needs of missions in Egypt.

"Thy Kingdom Come."

The 1921 Egypt Special Number of the Magazine will circle around the key-words: Advance, Changes, Leadership, Opportunity, Obstacles, Influence, in articles dealing with the relation of the missonary enterprise to conditions in Egypt: Religious, Political, Social, Intellectual, Industrial, Agricultural—Minnehaha Finney—Editor for Egypt.

EGYPT SPECIAL—NUMBER

Two Ways Of Looking At Things—Editorial, Minnehaha Finney.

Section 1—Dealing With Some Of The Religious Conditions In Egypt, By Rev. W. T. Fairman, Assiut.

The Coptic Church In Egypt, By Abider Hakim, Assuit.

Section 2—Dealing With The Relations Of The Missionary Enterprise To Social Conditions, By Mrs. Eva C. Henry.

Christian Leadership In The Social Life Of Egypt And The Place Of Missionary Work In providing Leaders, By Mrs. R. S. McClenahan, Assiut, Egypt.

Opportunities For Social Work Among Egypts's Girls, By Edna J. Giffen, Cairo, Egypt.

The Rural Problem In The Nile Valley, By W. Carlton McQuiston, Cairo, Egypt.

IMPORTANT—OCTOBER 24-31.

READ RECOMMENDATION No. 10.

October 24-31, 1921 is Magazine Week. The goal for subscribers made some years ago was 16,500. Will you help us make this the greatest week in the history of the WOMEN'S MISSIONARY MAGAZINE.

To accomplish this task we have fixed goals for each Presbytery. It is the Minimum GOAL.

	Present Subscribers	Additional Subscribers		Present Subscribers	Additional Subscribers
Albany	79	50	Keokuk	269	75
Allegheny	713	200	Lake	159	75
Argyle	148	55	Los Angeles	213	75
Arkansas Valley	222	75	Mansfield	113	50
Beaver Valley	461	150	Mercer	128	75
Big Springs	108	45	Monmouth	282	75
Boston	112	75	Mononghela	252	300
Butler	350	75	Muskingum	305	100
Caledonia	196	75	First Ohio	283	75
Cedar Rapids	199	75	New York		
Chartiers	495	100	Oklahoma	57	20
Chicago	130	75	Omaha	105	60
Cleveland	346	100	Oregon	87	75
College Springs	275	75	Pawnee	124	50
Colorado	164	75	Philadelphia	436	100
Concordia	25	25	Puget Sound	105	50
Conemaugh	132	75	Rock Island	192	75
Delaware	140	75	San Franscisco	133	75
Des Moines	232	75	Sidney	87	75
Detroit	59	40	Spokane	110	40
Garnett	62	40	Stuebenville	221	75
Hudson	99	75	Texas	32	25
Idaho	88	30	Tennessee	41	30
Central Illinois	87	40	Westmoreland	380	100
Southern Illinois	240	80	Uncompraghe	20	10
Indiana	187	50	Vermont	24	25
Indiana Northern	58	25	Wheeling	288	75
Kansas City	122	65	Wisconsin	92	40
Kisiminetas	152	75	Xenia	250	100

Read the above carefully. It shows as near as possible the number of magazines that are taken in each presbytery and the number to be secured.

Keep in mind that the "Goal" is not merely the total of 16,500 subscribers but the effort to place the Women's Missionary Magazine in "EVERY HOME" of the United Presbyterian Church. This effort will be the beginning of the ultimate success as planned. Now is the opportune time to reach the GOAL.

We can not accomplish the large work before the Women's General Missionary Society and fall down on this effort.

The President of every Presbyterial Society can easily apportion to the local society the number to be secured. "Let us finish the task"

Respectfully, KATE A. HILL, Field Secretary.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Emma Dean Anderson, Appointed 1881, Gurdaspur
Miss Helen D. Anderson, Appointed 1919 ..Rawalpindi
Miss Margaret Anderson, Appointed 1918 ..Gurdaspur
Miss Helen Artman, Appointed 1920 .....Sialkot City
Miss Hannah H. Beale, Appointed 1920...Pathankot
Miss Kathryn Beattie, Appointed 1920 ....Sialkot City
Miss Minnie E. Beatty, Appointed 1912 ....Rawalpindi
Miss Roma Beatty, Appointed 1909 .....Pasrur
Miss Hazel Bennett, Appointed 1909 .....Gujranwala
Miss Jean R. Black, Appointed 1921 ..... Sialkot City
Miss Mary Lois Boyd, Appointed 1918 .....Sargodha
Miss Olive I. Brown, Appointed 1920 .....Sialkot City
Miss Edna Broyles, Appointed 1919 .....Pasrur
Miss Lois Buchanan, Appointed 1910 .....Sangla Hill
Miss Elizabeth M. Caldwell, Appointed 1918, Gurdaspur
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss A. Laura Cleland, Appointed 1903 .....Sargodha
Miss Henrietta Cowden, Appointed 1905 ..Sialkot City
Miss Laurella Dickson, Appointed 1897 ....Gurdaspur
Miss Margaret Fehlman, Appointed 1913 ..Sialkot City
Miss Bessie Fleming, Appointed 1913 ..Sialkot City
Miss Nancy Hadley, Appointed 1904 .....Zafarwal
Miss Marietta Hamilton, Appointed 1916 ..Sangla Hill
Miss Gertrude Horst, Appointed 1919 .....Sangla Hill
Miss Janette Howland, Appointed 1921 ....Sialkot City
Dr. Reba C. Hunsberger, Appointed 1921 Sialkot City
Miss Florence M. Jones, Appointed 1920 .....Jhelum
Miss Harriett H. Jongewaard, Appointed 1915, ... Sialkot City
Dr. Wilhelmina Jongewaard, Appointed 1915..... ..... Sialkot City
Miss Olive Laing, Appointed 1912 .....Sialkot City
Miss Mary A. Lawrence, Appointed 1893 ...Rawalpindi
Miss Mary F. Lincoln, Appointed 1919 ....Sialkot City
Miss Mary E. Logan, Appointed 1891 .....Jhelum
Miss Eleanor W. Maconachie, Appointed 1909 .... Pathankot
Miss E. Josephine Martin, Appointed 1896 ..Pathankot
Miss Fannie C. Martin, Appointed 1895..Sialkot City
Miss Mary R. Martin, Appointed 1890, Khangah Dogran
Miss Jane Martin, Appointed 1906 .... Khangah Dogran
Miss Henrietta Moore, Appointed 1898 .....Pathankot
Miss Sara A. Moore, Appointed 1917 .....Pathankot
Miss Elizabeth McCahon, Appointed 1875, Sialkot City
Miss Lillian McConnell, Appointed 1902 .....Lyallpur
Miss Rose A. McCullough, Appointed 1879 Sialkot City
Miss Louise Scott, Appointed 1916 .....Gujranwala
Dr. J. P. Simpson, Appointed 1902 .....Jhelum
Miss Kate E. Spencer, Appointed 1918 .....Sargodha
Miss Mabel C. Stewart, Appointed 1915 .....Jhelum
Miss Florence Tomaseck, Appointed 1919 ..Gujranwala
Miss Vivian L. Trimble, Appointed 1921 ..Sialkot City
Miss Ruth A. Warnock, Appointed 1913 ..Sialkot City
Miss Georgia Wengert, Appointed 1919 ....Sangla Hill
Miss Josephine White, Appointed 1884 ...Campbellpur
Dr. Maria White, Appointed 1886 .....Pasrur
Miss Dora Whitely, Appointed 1911 .....Pasrur
Miss Carrie Worman, Appointed 1921 ....Sialkot City
Miss Gertrude E. Zink, Appointed 1919 .....Lyallpur

NOW IN THIS COUNTRY.

Miss Alice G. Burnham, Appointed 1915, ... Hammondton, N. J.
Miss Ella M. Gordon, Appointed 1893 ....Pattersonville, N. Y.
Miss Flora Jameson, Appointed 1903 ....30 Broadway, N. S., Pittsburgh, Pa.
Miss Mary Kyle, Appointed 1904 R. F. D. ..Xenia, Ohio
Miss Jean B. Morrison, Appointed 1895, Oskaloosa, Iowa

MISSIONARIES ELECT:

Miss Ella W. Jamison, Appointed 1921.
Miss Willa Ramsey, Appointed 1921.

EGYPT.

Miss Sara M. Adair, Appointed 1918 .....Cairo
Miss Alda B. Atchison, Appointed 1904 .....Cairo
Miss Ella M. Barnes, Appointed 1911 .....Cairo
Miss Margaret Bell, Appointed 1911 .....Zagazig
Miss Clarice Bloomfield, Appointed 1920 .....Cairo
Dr. Carrie M. Buchanan, Appointed 1893 ....Cairo
Miss Ida L. Cabeen, Appointed 1909 .....Alexandria
Mrs. Mary K. Coventry, Re-appointed 1918 .....Cairo
Miss Anna B. Criswell, Appointed 1905 .....Assiut
Miss Mabel Dickie, Re-appointed 1919 .....Assiut
Miss Ella B. Downie, Appointed 1913 .....Fayoum
Miss Lucia Dwight, Appointed 1919 .....Cairo
Miss Helen Ferrier, Appointed 1900 .....Beni Suef
Miss Minnehaha Finney, Appointed 1894 .....Tanta
Mrs. T. J. Finney, Appointed 1916 .....Cairo
Miss Davida. Finney, Appointed 1914 .....Cairo
Miss Elsie French, Appointed 1909 .....Alexandria
Miss Constance E. Garrett, Appointed 1921 ....Cairo
Miss Dora E. Giffen, Appointed 1920 .....Cairo
Miss Martha C. Glass, Appointed 1921 .....Cairo
Miss Mairianna Gray, Appointed 1921 .....Cairo
Miss Rena Hogg, Appointed 1896 .....Assiut
Miss Isabel Hosack, Appointed 1912 .....Cairo
Miss Avis Hoyman, Appointed 1920 .....Cairo
Miss Lucy Lightowler, Appointed 1921 .....Cairo
Miss E. Roxie Martin, Appointed 1901 .....Cairo
Miss Dora Mason, Appointed 1918 .....Alexandria
Miss Jeannette McCrory, Appointed 1916 .....Benha
Miss Evelyn McFarland, Appointed 1919 ....Fayoum
Miss Carol McMillan, Appointed 1906 .....Tanta
Miss Helen Noordeweir, Appointed 1921 .....Cairo
Miss Marion Paden, Re-appointed 1920 .....Zagazig
Miss Fay Elsie Ralph, Appointed 1919 .....Cairo
Miss Edna Sherriff, Appointed 1920 .....Cairo
Miss Margaret A. Smith, Appointed 1872 ....Cairo
Miss Nellie C. Smith, Appointed 1911 .....Alexandria
Miss Elizabeth Speer, Appointed 1919 .....Alexandria
Miss Anna Y. Thompson, Appointed 1871 .....Cairo
Miss Mary L. Thompson, Appointed 1917 .....Assiut
Miss Ethel L. Weed, Appointed 1919 .....Cairo
Miss Florence L. White, Appointed 1919 .....Cairo
Miss Ida B. Whitesides, Appointed 1913 .....Luxor
Miss Esther W. Wilson, Appointed 1919 .....Luxor

NOW IN THIS COUNTRY.

Miss Mary E. Baird, Appointed 1913 ...Allerton, Iowa
Miss Alfaretta Hammond, Appointed 1904 ....904 Publication Bldg., Pittsburgh, Pa.
Miss May Holland, Appointed 1913 ....1825 Center Ave., Pittsburgh, Pa.
Miss Helen J. Martin, Appointed 1915 .... Sandy Lake, Pa.
Miss Anna McConaughy, Appointed 1903 ....New Concord, Ohio
Miss Laura B. Walker, Appointed 1904 .... Carnegie, Pa.
Miss Ruth Work, Appointed 1914 .... Fort Morgan, Colo.

MISSIONARIES ELECT:

Miss Laura B. Wright, Appointed 1921.

SUDAN.

Miss Mary E. Cole, Appointed 1919 ...Khartum North
Miss Una Cole, Appointed 1918 .....Khartum North
Miss Elsie E. Grove, Appointed 1912 ..Khartum North
Miss Aulora R. McIntyre, Re-appointed 1919 .... Omdurman
Miss Kathryn MacKenzie, Appointed 1919 ....Khartum North
Miss C. Blanche Soule, Appointed 1921 Khartum North

MISSIONARIES ELECT:

Miss Frances Turk, Appointed 1921 ..... ——

ABYSSINIA.

Miss Ruth C. Beatty Appointed 1920 .....Sayo

A Great Indian Version Two Hundred Years Old

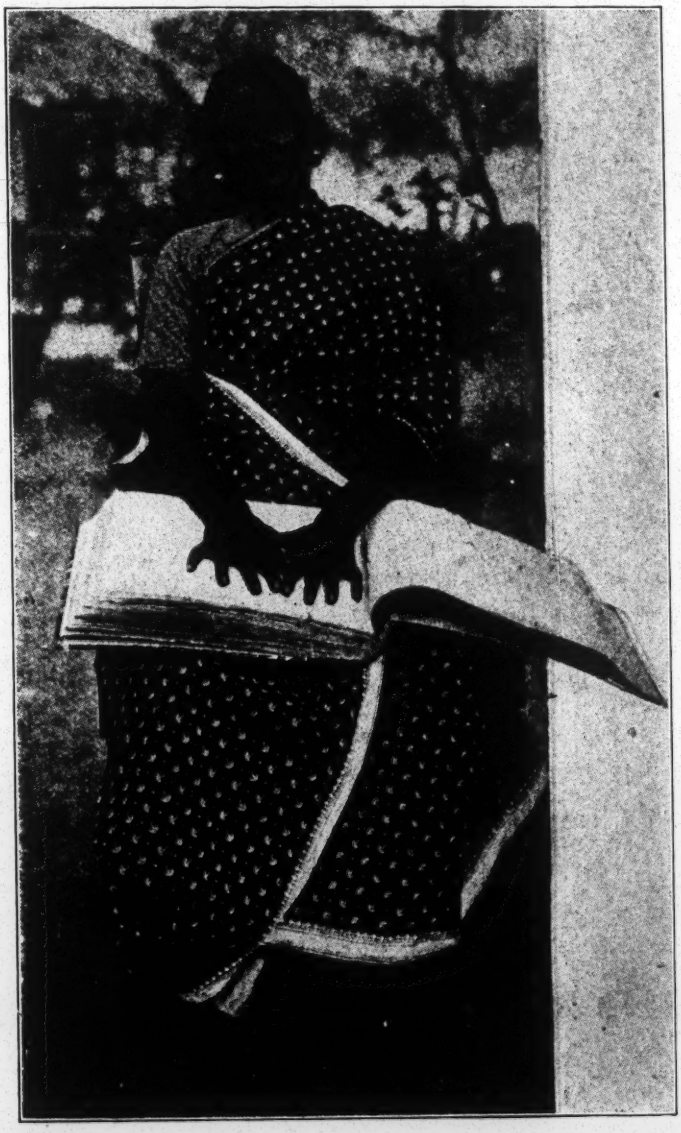
By E. J. SEWELL

From "The Bible in the World" (British Foreign Bible Society).

TWO hundred years ago, early in 1715, there was issued at Tranquebar, on the south-east coast of India, the final instalment of the New Testament, in the Tamil language. The work was completed in 1715. This book has the high honour of being the first New Testament printed in any Indian language. Carey's Bengali New Testament was not issued from the Serampore Press until 1801. Henry Martyn's Hindustani New Testament the first in that language did not come out until 1814; and the translations in the other principal languages of India are of still later date.

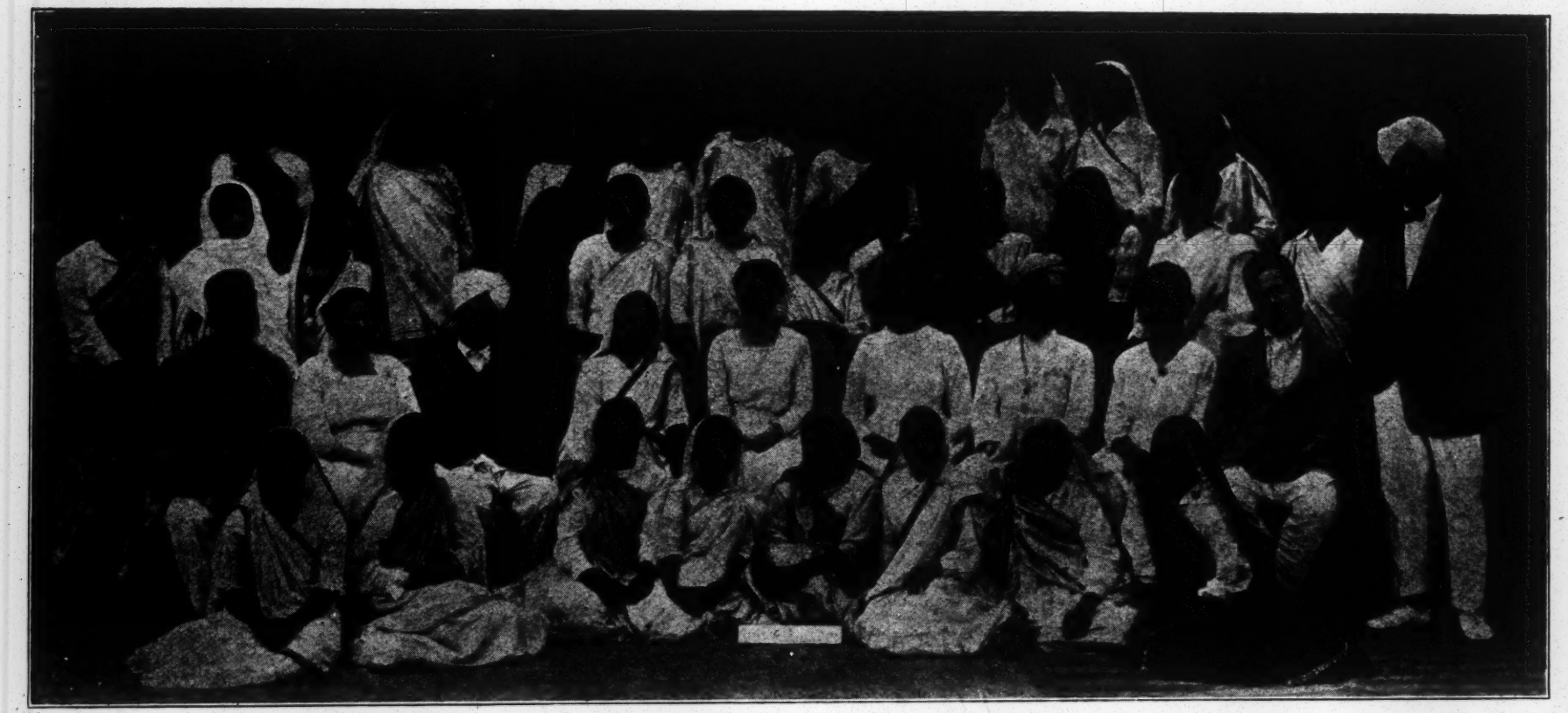
Tranquebar was in 1714 a flourishing Danish colony, the first translators of the Tamil Bible were missionaries sent from Denmark. One evening while Frederick IV, the pious king of Denmark, was reading reports from the colony, he sent for his chaplain and asked what had been done for the spiritual welfare of his Indian subjects; finding that nothing had been done he directed that men should be found to be sent out as missionaries. The chaplain communicated with the celebrated Christian theologian, A. H. Francke, at the then recently founded University of Halle in Saxony; and through Francke his pupils Bartholomaus Ziegenbalg, and Heinrich Plutschau were engaged for the work, landed at Tranquebar in 1706, and became the first two Protestant missionaries to India.

Ziegenbalg seems to have had no doubt as to what should be his first task. In October 1708, two years and two months after landing, he began to translate the New Testament into Tamil; and he finished the work in March, 1711. With the help of J. E. Grundler who had come out in 1709, the next two years and a half were spent in revising this translation. The printing began at the end of 1713.



BLIND SALOME OF THE WOMEN'S MISSIONARY SOCIETY GIRL'S HOME AT KARUR, IN MADRAS. READS TO WANDERING CROWDS FROM A TAMIL GOSPEL IN EMBOSSED TYPE.
Photo by the Rev. W. E. Garman.

Although the high privilege of being the pioneers in this enterprise for India belongs to the Danish nation and to Lutheran missionaries, it is pleasant to know that an English Society, the Society for the Promotion of Christian Knowledge, gave them useful and valuable aid. Tamil types seem to have been cast at Halle, but it was the English Society which sent out the printing press as well as the paper used for printing the edition, and a liberal grant of money.



THE KINNAIRD COLLEGE FOR WOMEN IN LAHORE. STAFF AND STUDENTS.

The Staff All Sitting in the Second Line from the Bottom. One Proffessor Standing. It is the Only College for Women in the Punjab and is Supported by Five Societies.